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VOLUME 51
NUMBER 8

AUGUST, 1932

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Current Thought

PERSONALITY as we know it is a limited category, but in every way superior to impersonal mind. I cannot conceive a thought without a thinker. If the universe be a thought, as the present trends of science indicate, then it must exist in the mind of an eternal thinker. If we accept this it is logical to invest the thinker with personality.—Harris E. Kirk.

"MODERATION IN ALL THINGS,"—never was there a less true statement than that! Do we want moderation in murder, moderation in kidnapping, moderation in beating your wife, in truth-telling? Temperance does more harm than excess. An excessive drinker is nearly always a periodic drinker and gives his tissues a chance of repairing themselves between drinking bouts, whereas the temperate drinker soaks his tissues with alcohol constantly.—Richard C. Cabot.

WHEN WE ARE BUSIEST with our problems of ethics and our problems in philanthropy the Christian minister stands up and says that we have not got sight of the real need. We have not touched the man. The body is not the man. The mind is not the man. Whoever would find him must address the heart. He must be born again to enter the new life. Carpets and curtains make some difference. The Ten Commandments make more. That which is essential is the spiritual impulse of religion. The supreme need in saving man is not a new coat, nor even a new thought, but a new heart, and God alone can give that through Jesus Christ.—Dean Hodges.

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turn from religion to social service, but to give social work the backing of a deep religious interest and dynamic, and to emphasize that it is the essential nature of Christianity that its message of love and brotherhood should be lived out in human service.—Federal Council Bulletin.

IT IS A SIGNIFICANT THING that the home, as such, is given a distinct push forward by the depression. It was in time of flush, free-spending prosperity that the home was being neglected, whereas it is now seen in the old and more spiritual light of a refuge where humans go for mutual comfort and strength in times of stress. It seems to be a fact that too rapidly rising standards of living tend to disintegrate the home, and that the rapidly shrinking standards of living turn people back to the home, both for material and for spiritual reasons. Thus may be seen at work the hurtful effects of giddy change and violent ups and downs.—Mrs. Christine Frederick.

Spiritual Revival

HARRY M. LINTZ, Oshkosh, Wis.

We are told that the gates are closed to revivals. They are shut to sensationalism, dogmatism, vulgarism, stereotypeism and formalism: but they are wide open to Scriptural evangelism. "The churches must evangelize or fossilize," and they are fast realizing this fact. Pastors who have minimized evangelism and criticized evangelists are now crying for a revival.

If some of the pastors who have opposed evangelism should discard all members who were converted in revival meetings they would not have enough left to stir soup for the Ladies' Aid.

Evangelism is calling for men and women Spirit-filled and Spirit-led; men free from sordid greed for gold; men fully surrendered to the task and definitely endued by the Holy Spirit for the accomplishment of that task; men who have a real passion for the salvation of the lost and a sublime faith in the power of Jesus Christ to save. God, make of us such men!

We have stressed organization, stewardship and Christian education long enough. Let us stress evangelism, seek first the lost, and all these things shall be added unto us! Let us pay the price, and then pray for and expect a God-honoring, Christ-exalting, Bible-reading, family-praying, brother-loving, heart-cleansing, soul-saving revival from heaven!

Science and Miracle

SIR AMBROSE FLEMING, London

There are three broad divisions in the knowledge called scientific: First, the record of facts of observation or experiment; secondly, certain generally agreed principles, such as the conservation of energy and of matter; and thirdly, the theories or hypotheses framed as explanations of observed effects. But the notable thing is that as our knowledge of facts increases in any subject we seem less able to frame hypotheses which shall explain them all. Fifty years ago most scientific men would have said we had a fully satisfactory explanation of the nature of a ray of light, but now, when we know so many more facts about light, we are not able to propound any single theory which will explain them all. Hence, while the facts remain and increase, the theories or hypotheses are in a continual state of flux or change. We have to be careful, therefore, not to accept imperfect hypotheses or theories as scientific knowledge beyond dispute.

As regards the facts of science, it will be noticed that there is a great constancy and uniformity in the way things happen. If it were not so, not only would there be no science, but even common life would become impossible. By the term "laws of nature," we mean precise statements of the way events take place. Our knowledge of this uniformity is based on human testimony. We are not, therefore, entitled to say that the laws of nature are necessarily invariable. It is all a question of human evidence over a finite time.

Turning to the word "miracle," the lecturer pointed out that this word, derived from the Latin for "wonderful," was generally applied in common language to anything wonderful (the reason for which was not understood). The moment it could be explained or interpreted by accepted principles it ceased to be regarded as a miracle. An event was not, then, to be regarded as a miracle because it was wonderful or strange, or had not been observed before.

The most useful definition of a miracle is that it is a violation or variation of a so-called law of nature, and the common argument against miracles is that such variation cannot take place. But we have no sufficient justification for this denial. That uniformity in the way events happen which we call the constancy of the laws of nature requires explanation.

We have no experience of any great order or regularity in human work occurring without previous thought, and thought requires a thinker. Hence it is not a sufficient explanation of the order in nature to say it is self-produced. The deepest philosophic thinkers have always expressed the opinion that the order in nature is the outcome of a supreme intelligence and will, operative in nature, or as Oersted says, the laws of nature are the thoughts of God. If so, then that will can for a sufficient purpose vary that order. We ourselves do

that. A railway, for instance, runs a regular time-table for trains for years in succession. For some great emergency that regular system may for a time be suspended and special trains run.

If we are convinced that the order in nature is the result of a supreme intelligence, we cannot assume that there are any contingencies or abnormal conditions which are not foreseen and provided for in that order by that intelligence. If an abnormal event in nature, or one contrary to our experience, is certified by sufficient evidence, its occurrence is part of the order of nature, and our idea that it violates that order is only due to our limited and partial knowledge of the actual order. In that sense, then, there are no violations of natural law. If any event has actually occurred quite outside our usual experience it must be due to the existence of special conditions for which it is provided, and it does not stand outside of the predetermined order of nature. Nothing in truly ascertained scientific fact or principle renders this impossible.

(*Note: Sir Ambrose Fleming is the inventor of the thermionic valve which made wireless possible.*)

The hours perish, and are laid to our charge.—On a sundial at Oxford University.

In the

September RECORD

+

What Can We Believe About Christ?
Albert G. Butzer

Church Attendance
Roger W. Babson

Life Is Like That!
Paul E. Scherer

Hymn Worship and the Spirit of Evangelism
Wilbur P. Thirkield

and

Dr. Mackenzie's Bible Notes for Daily Devotions — Mrs. Moulton's Christian Endeavor Topics—Selected Thoughts for the Quiet Hour — International Sunday School Lessons — Book Reviews

RECORD OF CHRISTIAN WORK

THE NORTHFIELD MAGAZINE

Volume 51 — Number 8

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Dr. Arthur Judson Brown's article, "What is the Christian's Death?" which appeared in the March issue has been reprinted in pamphlet form and copies are now available.

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At the World Sunday School Convention

For the first time in South America, and possibly in the southern hemisphere, a mighty convention chorus of 500 sang "The Hallelujah Chorus" (Messiah), "Unfold, Ye Portals" (Redemption), Negro spirituals and immortal hymns.

For the first time a thrilling pageant calling for 300 participants was presented on the stage of the Municipal Theater at Rio de Janeiro. "The Christ of the Ages" visualized scenes from the life of Christ by electric torches, banners and pennants and palms of victory.

A charming social, picture and music hour was featured at 4.45 p.m. each day, with Brazilian hostesses pouring famous coffee, with music and picture programs and art gallery featured to bring thousands of city folk and delegates from the four corners of the earth to the World Sunday School Convention in Rio.

Prof. H. Augustine Smith of Boston University is the generalissimo in all of these art and pageant and music programs. Mobilization of singers and actors has been going on in far-away Rio, Sao Paulo, Buenos Aires, and Santos, while an expert pageant mistress who speaks the languages of South America was Prof. Smith's right hand assistant. Every afternoon and every evening through seven days choruses of 500 adults and 200 children with fanfares of trumpets and scenic effects thrilled the natives and delegates from all over the world.

The convention hymn was "All hail the power of Jesus' name," and it was sung simultaneously on the opening night in many tongues. Other hymns sung simultaneously in Portuguese, Spanish, Japanese, Chinese and English, are Luther's "A mighty fortress," Matheson's "O love that wilt not let me go," "Adeste Fideles," "My country, 'tis of thee," and "God save the King."

The theme for the South American convention was "O Christo Vivo" (The Living Christ). Other subjects for worship, music and picture presentation were: "The Holy Church throughout all the World doth acknowledge Thee"; "Torchbearers"; "The Gateway to Good Will"; "The Singing World"; and a festival of lights, or "Out of Darkness into Light."

After Rio and the last pageant there follow programs at Montevideo, Buenos Aires, Santiago, Lima.

The $\frac{\text{editor}}{\text{farmer}}$ had spent a weary day $\frac{\text{reading rotten fiction.}}{\text{digging in the mud.}}$ At last his work was done, and with a sigh of relief he returned home, and changing his $\frac{\text{nice}}{\text{nasty}}$ $\frac{\text{clean clothes}}{\text{dirty clothes}}$ for a suit of $\frac{\text{nasty dirty}}{\text{nice clean}}$ $\frac{\text{clothes}}{\text{clothes}}$ he spent a delightful two hours' recreation $\frac{\text{digging in the mud.}}{\text{reading rotten fiction.}}$

So true is it that one man's toil is another man's recreation!—"Christian World."

Mention the R. C. W. to Advertisers

Studies in the Epistle to the Ephesians

Rev. J. East Harrison, D.D.

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Jesus the Ideal Teacher

In our September issue we plan to begin a continued study under the above title, by Mrs. H. Serrell of Dobbs Ferry, N. Y. The material was used last winter in teaching a class of 15-year-old girls, who thought they were too old for Sunday school but who were pitifully ignorant of the life of Christ.

The study uses Bible material for an outline on his personality, his authority as a teacher, his interest in his subject and in those whom he taught. There is enough for ten or twelve sessions. The course will appear in our September, October and November issues.

Mrs. Serrell is author of "Tales of Great Missionaries for Young People" and "Tales of Modern Missionaries for Young People." This course was forged out of successful experience, which we trust may be repeated with others who seek a simple Biblical outline with which to lead forward young people in their knowledge of Christ.

Record of Christian Work

Volume 51 August, 1932 Number 8

✠ In the half dozen years since the caste movement in Hyderabad began more than 7000 caste converts have received Christian baptism. In the villages the converts are subjected to severe persecution and losses.

✠ The word "non-Christian" has been removed from the school prospectus in some cases in India, as this is now counted a term of reproach.

This throws an interesting sidelight on the gradual leavening of Indian thought by the Christian ideal, says one. The root of their objection to the word "non-Christian" is that they know it represents a lower category. It is not unknown for the smaller non-Christian pupils to be taunted by their Christian schoolfellows.

✠ Forced to desperate action by present conditions, the Prudential Committee of the American Board has now ordered that within one year six stations and six institutions must be closed, and 68 missionaries must be withdrawn from their fields, so that over $200,000 more shall be cut from the budget at home and abroad. Orders to this effect and information to the missionaries have been sent to the various missions, and comprise the most tragic message ever sent from the offices at home to the workers overseas.

✠ The 1932 General Assembly of the Presbyterian church, consisting of 914 officially delegated commissioners, representing 292 presbyteries and 2,000,000 communicant members throughout the United States, adopted a recommendation which condemned tobacco-advertising in American periodicals, directed a most emphatic protest against such advertising, and authorized a request to publishers that in the interests of American young people they refuse to print tobacco advertisements.

✠ A Missionary in China tells of the desire of one of the native evangelists to learn to read English. When she did not encourage him he said:

"But I have an important reason!"

He believes it will not be long until the Chinese government will burn all the Christian Bibles. He reasons that if he could read English he would still be able to feed his flock. He is urging his people to commit to memory as much of the precious Word as possible against that day.

✠ The Laymen's Missionary Movement have announced their intention to promote the observance of Men and Missions Sunday again on Sunday, November 13 next. They are also suggesting suppers or dinners by and for men on Tuesday, November 15, the anniversary of the founding of the movement.

They estimate that last November some 31,000 churches in the United States and Canada took part in the observance. In 786 towns and cities committees or key men undertook arrangements for special interdenominational men's meetings.

✠ A Number of Presbyterian mission churches in Chile have recently become entirely self-supporting. This means that it is no longer necessary for the mission to contribute toward the upkeep of those churches, pastors' salaries and repairs of church buildings.

The Rev. Irven Paul of Santiago, Chile, says:

"In spite of the economic depression here, one church has spent five hundred dollars (gold) for alterations. It is a 20th century fulfilment of prophecy and miracle that churches prosper when they assume full responsibility. I have noted a new spirit of devotion and activity in several churches since they have become self-supporting."

✠ Rev. Albert G. Johnson, pastor of Temple Baptist Church, Detroit, Michigan, makes a statement that more than 80% of the additions to the church come through radio contacts.

"Last Sunday night," the statement reads, "a man listened at home to the sermon, came to the church at the close, and confessed Christ publicly. This week a nurse in one of our hospitals reported hearing the service over the radio several weeks ago in a room of a patient, came to the Temple, confessed Christ, and expects to be baptized next Sunday night. Scores of letters come to us of the evidences of God's blessing on the radio service."

✠ Over 95% of all Protestant Episcopal churches in the United States, including Alaska, are now free churches, according to the 1931 annual report of the Free and Open Church Association submitted at a recent meeting of the association at its headquarters in Philadelphia.

In but 321 of the total of 7434 churches, the report points out, is the pew rent system still in operation. In 42 of the dioceses there is not a church which rents its sittings, and in the 16 missionary districts there is but one church where pews or sittings are rented, thus making a total of 57 dioceses and missionary districts 100% free.

✠ Have you had a policeman follow you for ten miles to ask what you are going to do next?

Have you been put in a room with a setting hen about to bring off her brood?

Have you ridden an ox both forward and backward?

Have you ridden for days in a slat-bottomed, wooden-wheeled bull cart?

Have you crossed a stream on a man's back, and by a mis-step been submerged to your neck?

Have you been rescued from the bottom of the sea?

Have you been taken for a Buddhist priest?

These and more are the experiences of one missionary woman in the far reaches of Whanghai Province, Chosen!

✠ An inscription in Latin has been placed on the wall in the main entrance hall to the new headquarters in London of the British Broadcasting Corporation,

which controls radio service in Great Britain. Freely translated, it reads:

> To Almighty God
>
> *The first Governors of this institution dedicate this Temple of the Arts and of the Muses under the first directorship of John Reith, Knight, praying for Divine help that a good sowing may have a good harvest, and that everything impure and hostile may be banished from this building, and that whatsoever things are sincere and beautiful and of good report and lovable, the people, inclining its ear to these things with a contentment of mind, may follow them in the path of virtue and wisdom.*

✠ A new dictionary called "Dai-Eiwa Jiten" (A Comprehensive English-Japanese Dictionary), was issued last year by the Fuzanbo Publishing House, Kanda, Tokyo. It has 1855 pages, containing 141,200 English words and 79,500 phrases and examples of both languages. It required 28 years to edit it. In examining this excellent book we were amazed at the great frequency with which the meanings of the English words are given in quotations from the Japanese Bible and the translation of Shakspere. We were curious to know how many times Bible language was used, and while the publisher could not give an accurate figure we were told that phrases and sentences from the Japanese Bible were quoted perhaps not less than 1500 times. It of course gives a Bible Society man in particular a tremendous satisfaction to know what a profound regard the editors of this dictionary had for the Bible, and furthermore for the style and literary excellency of the Japanese translation of it. Just the other day a Japanese stated that he spent hours poring over this dictionary because of the wonderful phrases of Scripture he found in it. It was food for both intellect and soul!—K. Aurell.

✠ Four Indian Christians are coming to England on a Mission of Fellowship from India in the autumn. They are the Right Rev. J. S. C. Bannerji, assistant bishop of Lahore, who is the second Indian Christian to be made a bishop, and is the leading Indian cleric of the Anglican communion in the United Provinces; Sayama Ma Nyein Tha, the distinguished head mistress of the Morton-lane Girls' High School, the largest mission girls' school in Burma; Rev. A. Ralla Ram, general secretary of the Student Movement in India, and a well-known leader in the United Church of Northern India; and Principal A. M. Varki of the Union Christian College, Alwaye, Travancore.

They are due to arrive in September, and to begin their strenuous preaching and speaking tour of the British Isles in Ireland on September 18. It is hoped that they may visit some of the public schools during the visit, and they will finish up with a week in London and a thanksgiving service in St. Paul's Cathedral on December 12.

The aim of the mission is wholly spiritual: to make more real the fellowship in the gospel of East and West.

✠ Plans are being matured for a simultaneous movement for the evangelization of Canadian life to be put in force next winter. For some months a joint committee of representatives of official boards of the Anglican, Baptist, Presbyterian and United churches has been conferring. The joint committee recommends:

That the boards of the Anglican, Baptist, Presbyterian and United churches be asked to give general approval to such a simultaneous movement for the evangelization of Canadian life, it being definitely understood that each church would employ its own methods in reaching its own clergy and people;

That in view of the place of prayer and the other preparation involved, such a simultaneous movement could not well be undertaken till early in 1933;

That in the meantime each church should as soon as possible begin its own preparation for the movement;

That each church be asked to name five to seven members of a joint committee to confer from time to time on the preparation and publication of such suitable literature and for such joint meetings in all parts of Canada as may seem desirable in inaugurating such a movement.

✠ The accompanying photo comes from Mr. and Mrs. Hermann Becker of Yuanchow, Hunan, China. A severe famine prevailed in that district in 1921. With famine relief money they cared for 700 children. When the famine was over some 300 children had no homes, so the missionaries were forced to keep them. At present there are about 150 boys and girls in the orphanage.

It is a work of faith and prayer. Funds come from friends in different countries.

The young people have been brought to accept Christ and trained in the Bible and gospel service, so that when they go out they can carry the gospel to their own people.

Mr. and Mrs. Becker are members of the Liebenzell Mission of Germany, which is associated with the China Inland Mission. But they have been led to trust the Lord for their personal needs, and asked the mission to discontinue their personal remittance. However, both missions forward to them any funds that are designated for the work at Yuanchow.

Mrs. Becker tells how on a recent itinerating trip she brought back an idol that an inquirer had given her. A woman there had made a long trip to pray to such an idol for a son. (Her husband threatened to take a second wife in order to have an heir.) The unhappy woman came to the meeting one day, and the Christians told Mrs. Becker the sad story of her trust in the idol. Mrs. Becker said to her:

"Why did you go so far? I have one of those same idols right here!"

The Christian women laughed, and the poor woman was confused and embarrassed to think that she had traveled so far to worship an idol that another had disposed of as being useless.

A Wayside Conversation

Rev. F. S. Miller, Korea

It was the second blowout on that rear wheel, and the Japanese chauffeur had no extra, so we sat on the little porch of a wayside house while he

changed a front tire to the back wheel.

The missionary asked the merchant sitting beside him if he was a Christian. He said he was not, and in the course of further conversation remarked:

"If you missionaries would allow ancestral worship many more would believe. If we do not sacrifice, our friends and relatives call us wild animals that do not know their ancestors."

The reply to him was somewhat as follows:

"If we respect and obey our parents and provide for their needs while they are alive, and remember them gratefully and care for their graves after they are gone, they will appreciate it more than rice and beer to smell after they have died. Besides, man should sacrifice to no spirit but God, and he has already sacrificed his Son for our sins, and we need no other sacrifice. To offer another is to say that God's sacrifice is not sufficient, and that of course is displeasing to him. I suspect that your neighbors scold you not so much because they are thinking of your ancestors as because you do not give them a yearly treat of sacrificial rice and beer!"

The last remark was a random shot, but after a brief silence the merchant turned to the Korean next to him and said:

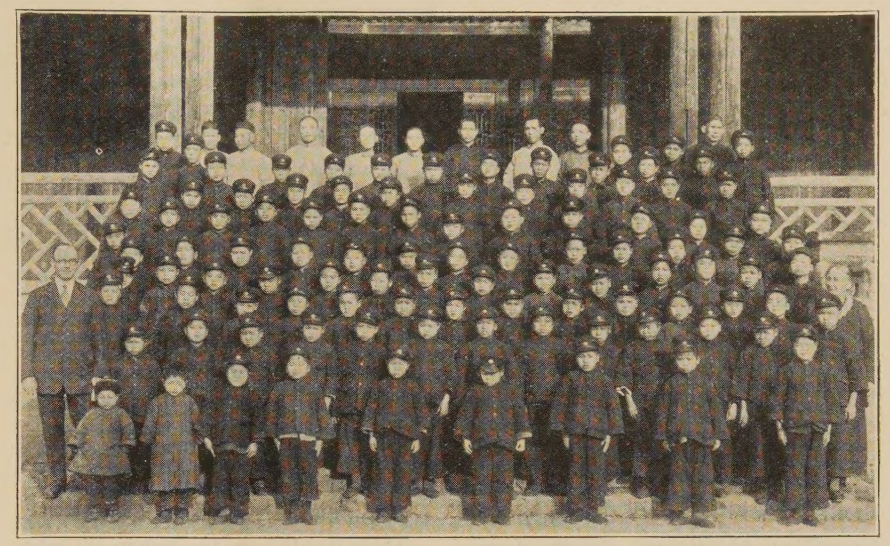
"If the spirits ate all the sacrificial rice and drank all the beer there would not be many sacrifices, would there?"

His friend gave a grunt of assent, not wishing to take his cigarette out of his mouth. The chauffeur let down the wheel, gathered up his tools, and we all piled in.

"The King of Kings" in Oriental Churches

The moving picture film, "The King of Kings," has been loaned to the American University at Cairo for showings in Egypt and nearby countries on a non-commercial basis. The results are regarded as most encouraging.

Those who are acquainted with the Oriental churches of the Near East will realize how unreal Jesus has been made by the frenzied theological discussions of the past. Even to the Mohammedan he is but a symbol of religious fanaticism, and his historical reality has been obscured. "Did he have a family and children?" was the question of one who called himself a Christian but knew so little of Christ's life. This moving picture film of the life of Christ has done a great deal to make him more real to the thousands of Oriental Christians who have seen the film.



Boys in the orphanage at Yuanchow, China. Mr. and Mrs. Becker at left and right. *(See preceding page!)*

During the past months over 41,000 people have seen this gripping motion picture. The following letter of appreciation written in true Oriental style was received from the leading layman of the Armenian church in Cairo.

Dear Sir:

Allow me to express my hearty thanks for the untiring energy with which you of the American University at Cairo have served us, Armenians, in the projection of "The King of Kings" film. The effect of this film was so powerful and profound on our people that I consider it an almost sacred duty to express the thanks of our community. May the Lord bless you and your department, and may the light of the only begotten Son shine upon your face and guide you with new strength and enthusiasm for the furtherance of his kingdom!

About 5000 Armenians attended "The King of Kings," and I might say there was not a single one that was not impressed in some way. This film was worth at least ten thousand sermons. The advantage it had on sermons was, first, that it drew so many people. While a hundred would scarcely attend a sermon, thousands flocked to see this film.

If we gathered the tears shed by our people during these representations the whole host of devils might be drowned in the lake thus formed!

The queer thing about it was that every one was impressed by a different aspect of our Lord's life. I myself personally was called to the sense of my sins, particularly when my Lord was invited to lie down on the cross to be nailed. I felt the wages of my sin were being paid by my Saviour right there and then.

Many college students who were in the adolescent period of doubt and irony were forced to love Jesus because the film providentially supplied holy reality. One was affected by the words, "Friend, I'll carry your cross!" Others who were ignorant of the deeply imbedded love of Jesus in their hearts were awakened to it when they saw the Saviour falling under the cross.

Many who had attended it several times said they would not miss any chance, even if it were shown forever. When the lights were turned on the people could not talk with each other, and each gazed at the other's shining tears still on the cheeks.

The film united Roman Catholics, Protestants, Greek Orthodox, Armenians; educated and uneducated; rich

and poor; bank directors and scavengers; liberals and conservatives; and all in the love of the Son of God.

May the Lord bless all that were instrumental in preparing it and working for us!

Very gratefully yours,
Puzant Gueuzubuyukian,
Editor of "Hreghen Suni."

No Religious Persecution in Spain

REV. F. CABRERA

Last August when I was in London I happened to pass the door of the Roman Catholic cathedral at Westminster one day, and noticed an announcement in large letters, "The Church persecuted in Spain." I was filled with indignation to see how the Roman church, always artful in its logic, was seeking to discredit the Spanish Republic before the whole world.

To this fact were due questions put to me in Cambridge a few days later by people of different nationalities:

"Is there religious persecution in Spain?"

I replied categorically, "No," explaining what did occur in Spain, and received the congratulations of my inquirers as they realized that Spain is not a second Russia.

It should be made clear that there is no religious persecution in Spain.

The Roman church has for more than four centuries dominated Spain. Before her kings, governors, the army and navy, have bent not merely the knee, but the head; and now that she has lost her favors and privileges, and witnesses the granting of religious liberty, the separation of state and church, the dissolution of the Jesuit order, and the gradual loss of clerical and religious prestige, she calls herself the persecuted church. Yet it was Rome who for centuries persecuted all who did not conform to her creeds and did not bow to her impositions!

The way Spain has dealt with the church of Rome is nothing more nor less than what other countries have done—and a long time ago. The dissolution of the Jesuit order, which has so vexed Spanish clericals, has a precedent. It is well known that Pope Clement XIV dissolved the order, and Charles III expelled them from Spain without the Spanish Catholics of that time feeling that the church was being persecuted.

O Lord, be with us as we go for needed rest and change from our work! Let thy presence brighten our holiday, that no sin may spoil our enjoyment; and grant us on our return renewed strength in body and mind, for the sake of Jesus Christ our Saviour! Amen.

Far from being persecuted, one can well say, in spite of all, at least at present, that the church continues to be favored by the state. We need cite only two examples.

Three months ago the bishop of Cadiz died, and his funeral was attended by the civil and military authorities. It is certain that had a Protestant minister died he would not have been given such honor.

Again, the government authorized a procession during Holy Week in Seville, and on Good Friday it was attended officially by the corporation. On the other hand, on Palm Sunday a new Evangelical Temple was opened in Barcelona, and although the local authorities were invited to the ceremony they did not come, nor did they send a guard. For this reason we say that the Roman church in Spain still enjoys privileges that are not conceded to those of other beliefs.

Nevertheless, the religious situation in Spain is not definitely settled. Great things have happened, improvements been gained, but there still remains to be passed the Law of the Churches and Religious Beliefs.—"Christian."

Discipline of the Depression

In a statement addressed particularly to young people and to graduating classes Roger W. Babson, statistician and business analyst, ascribes the business depression to such forces of unrighteousness as dishonesty, waste, and inefficiency. A calamity of debts, he explains, has overcome commercial and national progress. Mr. Babson commends religious education, limitation of power to incur debts, and a form of employment insurance or compulsory saving as forces for honest prosperity. His message to youth appears in the July number of "The Christian Endeavor World."

"A study of economic history shows most clearly that during every period of inflation such as this country had from 1924 to 1929 there develops inefficiency, dishonesty, extravagance, and a desire to get something for nothing. It is these forces of unrighteousness, developing in a period of inflation, that inevitably cause the following period of deflation. This means that the first cause of the present hard times is the dishonesty and unprincipled tactics which took place and governed people during the last boom. It is only as fifty-one per cent of the people change their attitude toward life and turn over a new leaf that we lay the foundation for another period of prosperity."

Mr. Babson believes that people are now substituting honesty for dishonesty and efficiency for inefficiency, desiring to give a dollar in value, whether labor or goods, for every dollar they receive. "This change of attitude, now taking place, is laying the foundation for another period of prosperity," he adds.

Commenting on the five-day week, the analyst accepts this as a "temporary poultice for our trouble," but believes that the solution of our economic problems depends finally on all doing more rather than loafing more.

Naming waste as another cause of depression, Mr. Babson calls on young people and especially college graduates to put their time to the best possible use. "If I use an hour in cooking a dinner the result of that hour's work lasts only four hours," he explains. "If I use it in sewing a shoe it lasts a few months. If I use it in building an automobile it lasts a few years. If I use it in building a wooden house the result of the hour's work will last thirty years; or a brick house, fifty or sixty years. If I use it in lowering a highway grade or developing water power that has been running to waste my hour's time goes on working for eternity."

"The economic and spiritual discipline which our young people are now undergoing is building priceless assets of character," concludes the statistician. "On

the employment application blanks of the future the most impressive qualification which can be claimed is: Graduate of the University of Depression!"

Fresh Interest in the Bible in Italy

Times have changed, says the May "News Letter" of the American Waldensian Aid Society, and representatives of the press in Italy often make statements declaring that the Bible, center of Protestant work, is becoming gradually the center of every serious and good movement in Italy, no matter to what church its members belong. Both the "Gazzetta del Popolo" and the "Stampa" last summer declared that inasmuch as there was no difference between what people used to call in the old days "Protestant Bibles" as opposed to "Roman Catholic authorized scriptures," it was absurd to cherish a spirit of distrust toward so-called Protestant books. "They have promoted a more serious mentality in Italy. People have more desire for religious books than they used to have in the past. It is not stylish any more to read novels of questionable value. People take more to serious books, first of all the Bible."

Why do they do it? The answer is to be found in an article in another paper, the "Corriere Emiliano":

"Because both spirit and soul today need more than ever that special blessing that overflows from the reading of the Bible, and everybody has friends or acquaintances ready to declare the great benefits they have received from the book of God."

That these are new conditions is proved by an article of the "Avvenire d'Italia." "In former days people who wanted to read the Bible were allowed to do it only by special permission given by their own bishop through a request of their own confessor, and only for a period of time. Permits for a longer time were given only by the pope." Before the war the Bible was not a popular book, but now the general demand for it has required additional printings by Roman Catholic societies in six different cities,—Brescia, Alba, Torino, Milano, Roma and Gravina di Puglia.

The whole situation may be summed up in the words of a workman of Caserta:

"When I am reading that book I feel as if it had been written especially for me."

Probably this interest in the Bible comes out of the realization that anti-religious forces are actively at work, and that there is, as a fact, in spite of occasional antagonisms, a growing tendency to realize the common task of all churches in Italy. To put it in the words of a priest speaking to a Waldensian minister:

"Why should we not work together? There is need of it. By all means let us unite in the name of God!"

The need for the Bible in Italy appears even more pathetically in the words of an old teacher from the South, writing in order to secure a Bible:

"I am 78 years old and never have seen the Bible in all my life. I would be eternally grateful to anybody who gave me a chance to behold it before my eyes are closed to the light of this world."

New openings are reported in the "News Letter." From one town a Waldensian pastor received the first call from a family just back from the United States, where they had joined a Presbyterian church. "I was amazed," he wrote, "to notice the great interest which spread rapidly among the people. Attendance grew so fast that we had to change our place of gathering several times. Finally the sister of the mayor offered us a hall which holds about 500 people. Even that became insufficient. We had to split the audience in two and have two services, and next day the audience having grown again we had to have three services, instead of two. We are looking forward to using an even larger hall in the local castle. We have also organized a Sunday school, and have 50 young people who contemplate having a Christian Endeavor."

In another case the same pastor was called by a family who knew the gospel through the influence of a brother who lives in the United States. "We were authorized by the mayor at once to have open air meetings because of the size of the attendance.

"We believe this new district has a great future. It compelled me to hold services in five different towns on Christmas day. I was able to reach them all only by using a motor car. One of the men who attended the meetings in Liscia gave out his own appreciation in these words, 'We bless the Lord for having sent you here. We have now a brighter idea of Christianity, and feel so much more happy.'"

Three new regular churches have been organized, one each in central and southern Italy and Sicily. A church is not organized until private meetings have been held long enough to promise sound organization.

Both of the Waldensian churches in Rome recently sent news that the audiences on Sunday had grown to be so large as to overcrowd the churches and make it necessary to have one more service in each church every Sunday. Of course, about half, if not more, of the audience do not belong to the official church membership. They are people who come because they need spiritual food.

One who had been attending the services at another church for a long time told of his intention to wait still a little longer before joining the church, although he knew he would do it in the end. "When I go in for it I want to make it a life job."

A Sunday school in northern Italy was visited by balillas (Fascist boy scouts) who had been performing their military exercises on the square in front of the building. These boys attended Sunday school most respectfully, and many of them stayed longer, asking the minister to tell them about the church and adding that they would come back again.

In another case an old man who attends services as a visitor sent his own son in his stead with a letter for the minister, saying that since he was not able to be there he wanted one of his family to attend the service because he "meant to give it his whole-hearted support."

Glimpses into Foreign Fields

The Friend of Womankind

In a recent magazine article is the statement, "The church has been the worst enemy of womankind throughout the ages." The author has not visited much in Korean homes. Our message to our faithful supporters in the safety and comfort of their American homes, written this bleak and cold winter day when the red chapped hands of millions of Korean women are breaking the ice on the stream in front of their villages and carrying the crocks of water used in their homes up the path and into the kitchen of a thatch-roofed, mud-walled hut, is this, the Christian church in Korea is the greatest friend of womankind!

The results of the work of this station are many and varied. In the hospitals the sick and suffering come and are helped and comforted. In the schools the youth are taught the things of life which make for good. In the churches people come together to learn of a Jesus who loved instead of hated, to learn of one person in the world who said not VENGEANCE, but LOVE!

In all these are good and helpful influences which make the daily contacts of the people happier and easier. Thousands of children who could not afford to go to school are taught to read and write. In the last daily vacation Bible school season 732 separate Presbyterian schools were maintained throughout the country, teaching the rudiments of education and the love of Jesus to more than 100,000 children of this Oriental land.

One of our missionaries found in a non-Christian home a mother of five children, now, at 28 years, with her last living child sick in her arms. The slave of her mother-in-law, having failed in her one great task of producing healthy sons, she now could grovel and leave coins at the foot of an image of Buddha, or tie bits of colored cloth on a prayer tree by the side of the road, or pawn her last few possessions to pay a sorceress to dance and scream to drive the evil spirit from her last child. But the missionary and her Korean helpers brought the child to a Korean Christian doctor in the mission hospital. It was cured. This mother saw something of sympathy, something of love. A new life is before her.

Through all the work, all the experiences of all your missionaries, the most dramatic, the clearest, most simple result is that the Christian church is no enemy of the women of Korea, that Christ is their joy and their hope.

Be assured we know and appreciate your efforts to keep up our support during these trying economic times! Don't let us down! It takes so long to develop us and our work to a degree of efficiency and worthwhileness. A temporary reduction in support will take years to rebuild. We are being careful. We are trying not only to hold on, but to go forward. To you who stand by us in the difficult months, we are grateful. For you our prayers ascend.—From Seoul station.

Luciano—A Youth of Promise

JOHN MACKINNON, Peru

Luciano, like Timothy of old, had a believing grandmother and mother who both encouraged him into the way of truth. His grandmother was one of our first believers in Iquitos, who through her testimony won his mother. Luciano became one of our first pupils in the Sunday school, and proved an apt pupil. He seldom failed to do the little exercises set, and his keenness encouraged other lads.

When still quite young he made a profession of faith in Christ, and has gone on to show that his profession was real. He is not sanctimonious, nor yet perfect, but just a boy with many a boy's failings, yet going on to know the Lord more and more. He has been taking studies as occasion permitted, and having dedicated his life to the Lord does what he can in his service till the way is opened up for him to devote his whole time to the work of the gospel.

From the beginning the new life within him produced an urge to service, and often in the company of others he went across to the island of Lupuna to help in the singing at their services. When he went up the River Tigre with his father, covering a distance of several hundred miles, he testified by the way and carried Scriptures to many who had never before seen the word of life. His testimony at this time was the means of turning one man from Adventism to Christ and the gospel.

As hinted above, he has had his temptations. As with every true believer, the flesh has warred with the spirit, and he has been called upon to gain victories. Through it all it has been interesting to watch his growth in grace, and encouraging too, for we have seen that our labor is not in vain in the Lord, as he promised.

Just recently it came as a great joy to Luciano to be asked to go on an evangelistic trip accompanying Don Neptali, the launch mechanic. Together they left in a canoe to stir up interest in all the little places down river where the gospel has recently been proclaimed. They were out for a month, and visited many places, bringing back news of souls saved and work built up. It did our hearts good to see Luciano's face light up as he told the story of their visit and of how they were able to lead others to the light.

Trips under these primitive conditions are real tests of character, and knowing both lads we felt that the companionship on the trip would discover the grace that was in them. On their return, however, it was obvious that they had got along together and had coöperated beautifully. When possible we hope to use Luciano in this work of evangelization and thus prepare him to be a pillar in the native church of the future in the forest region of Peru.

When you think of him, pray that he may be enabled, led forth, and used of the Lord among his own people! He is 19, and just on the threshold of life, with great possibilities for the Lord before him.—"Inland South America."

Those Interesting Indian Villages!

ESTELLA M. FORSYTH, Meerut

February, 1932. Have been in Binauli a week. Was in tents, but rain scared us out and we came into a village house. Bible-reader Agnes Lall is with

me. We two are in a room of the teacher's house. The room has two small windows facing the one street of the town. Shops on both sides of the narrow street. Through this street passes all the traffic: buffaloes, cows, donkeys going to pasture or for various kinds of work; constant clatter of feet on a brick pavement; loud voices of children and people from morning till night; the sounds of bargaining, always over "paise" (money); long lines of country vehicles called "raths" and "bailies" passing to or from a wedding; dust pouring into the windows, covering my bed and wee table; bad odors from lack of sanitation always at hand. All this meets one daily, hourly. The thought comes that these may have been like the sounds and scenes in Nazareth nearly two thousand years ago.

We have not mentioned the people: that is why we are here. The people, the children who know not Christ! They throng my door and ask for medicine.

There is a bright spot in this center, the day school for children. Fifty-five are in attendance at present, although the number usually exceeds this. Have been spending much time in school examining in Bible while Master Newton, my Indian assistant, examined the four classes of the school. Really six classes, for we have A and B before I and II. While I have been in the school the Bible-reader has found her way to the homes of the Christians in the mohallas, and has been instructing the women.

We found an interesting situation in one mohalla. The police had caught six young men playing cards and had arrested them for gambling. There was a case pending, and the whole group was much stirred over the matter and besieged me to intercede with the court. This I could not do. Of course the young men claimed they were not gambling, but who knows whether they were or not? This is one of the great sins of the Chamar people.

There was an evening meeting each night in one of the mohallas, and much interest was manifested.

March 5. Went to Asara village, 30 miles round trip. Found a preacher and wife and a group of Christians. To hear them recite Bible stories, Apostles' Creed, Psalm 23 and 16, facts in the life of Christ was an inspiration. While this was going on a group of Mohammedans came in, and we let them listen, and afterward I talked with them.

March 6. No two days alike! Would you have enjoyed the journey today? The Bible-reader and I sat in a springless cart and were drawn by oxen over rough roads for an hour. This was after a half-hour in the motor. Anyway you would have loved to arrive in the village of Kirthal and meet the fine couple who live there, Mohan Singh and his wife Pachwi Singh. Choice spirits! Some day I will introduce you to them in heaven.

You would have enjoyed seeing and hearing the children they have taught. Three fine boys presented themselves to me today as candidates for the Meerut Boys School. The pathway of life is before these three boys. Shall they live their span of life and be illiterate like their fathers? Wistful faces they had, and they stood before me with hopes of a chance. The district superintendent has been cut so low he can't take in any more boys for less than $2 a month, and these boys have nothing to give. A heart-break seems to meet us at every turn of the road.

A Waldensian church in Italy. (*See page 345!*)

Life Within a Filipina Bible Training School

The 24th annual report of the Mary Brown Townsend Memorial Bible Women's Training School of Lingayen, Pangasinan, Philippine Islands, is an inspiring document. 1931 tested the mettle of the faculty in a real way. There was an enrolment of 11 seniors, 14 juniors, and 22 freshmen. Eleven new Bible women were graduated and sent into the work.

The report contains separate articles from one American and three Filipina teachers, each describing her own work in some detail. This gives an idea of the diversity of talents these ladies must possess to be able to aid and direct the girls in so many ways within and without the classrooms. For as the principal, Miss Mildred M. Blakely, writes:

"Life within a Bible Training School is much more complex than it may appear. Put upon one faculty group the combined tasks of a dormitory dean, a home-maker, a public school teacher, a nurse, a carpenter, a financier, a field secretary, and you have our task. With a family of 59 residents living the dormitory life we have the dormitory problems. With a family of 59 GIRLS, who would disbelieve that we have a plenty of home problems? Lessons taught in a triple tongue give us school problems. The sick of our own household make us nursing problems. White

ants and salt sea air work their devastation, so we have our building problems. The hottest, wettest, coldest year that the Philippine Islands has known for several decades has brought its financial problems. A faculty almost wholly given to entire time service presents a problem. Even a Bible Training School without a field secretary presents a problem.

"Now seeing our problems, do you want to know what we have tried to do with them? Recognizing them and persistently keeping after them make it possible for one visiting our school to say:

"That we have one of the most inviting dormitories in our Methodist field;

"That our self-sustaining home, which cooked and served 35,820 individual meals, sewed 367 garments for her own girls, laundered 39,680 pieces that they might be neat and clean, did her own home work, devoting 3385 housework periods to keeping the home in order, is one of the happiest households to be found in our land;

"That 5012 lessons taught through the medium of Ilocano and Pangasinan dialects, as well as English, have given our girls a liberal education;

"That the health of our girls has been exceedingly good, kept so through the work of the nurse, assisted by the Red Cross dentist;

"That the building, even though so new, has been kept in repair only through the diligence of carpenters, plumbers, cement-workers, painters, dirt haulers;

"That a happy balance has been kept financially between the girls who have an over-supply of cash and the girls who receive not a penny from home, but must earn all (with the exception of two, all girls have made their full contribution to the W. C. T. U., the Red Cross, the Epworth League, the pastor's support, the Christmas offerings, charity, as well as having met their own needs);

"That self-directed improvement classes within the faculty have brought steady daily development to each member;

"That hours of office work and miles of travel by the faculty members have kept the Methodist territory locally and at home informed, interested and awake to the possibilities of training leaders.

School children in Congo Belge carrying mud to help build a schoolhouse

"We offer no apologies. We believe that each faculty member has done her best as she has met her daily problems. When all is said and done we have more than a girl who has finished her school work: we have a trained leader. What a vast difference between giving a girl a liberal education and developing powers of leadership in her! Our Bible women must not only know, they must BE, they must DO.

"Life within the institution is only a part of the whole," continues Miss Blakely. "Constantly greater opportunities open to us in our outside contacts, greater demands are made daily from no less than twenty conventions, conferences, campaigns or associations that have sought our help. Our latest endeavor was to provide help in the production of indigenous literature. A wholly new venture for our staff! Children brought into the weekday classes will be the test of this effort. We are reminded often that to widen life without deepening it, whether of an individual or an institution, is to weaken it. With a certain degree of conservativeness we have steadfastly pressed onward, forward, upward.

"Whatever there may be of life between the opening of school and its closing, the emergencies of the year have taught us all anew that our extremity is God's opportunity, that our weakness is his strength, that his is sufficient. His establishing, settling, upholding, sustaining grace has been ours in rich supply during the days he has been trying to teach us all that both the Filipinization of the work and the recovery of health are in his hands.

"We stand at the close of the swiftly-passing, happy school year, accepting whatever has been allowed to touch us, believing that God meant it unto us for good. We wait while God his purposes doth unfold, knowing he will perfect that which concerneth both the school and her faculty."

The numerous illustrations in the report give inviting views of the students in various connections, and of the buildings and surroundings of the school.

Abuse of Prayer

REV. JOHN A. HUTTON, D.D., London

The good man in the North who told me so many encouraging things about speaking in the open air gave me many illustrations of the justice and fairness of a casual crowd, how they do play the game.

He had had a bit of a brick thrown at him from time to time, but such violence is always reproved by the others, and he is sure that if a brick were to strike him to the effusion of blood there would be a display of violence in his favor.

He confessed to me how, the other night, he himself had a lesson. He had been having what he called a bad time. The crowd had been restless and hostile. He brought his talk to an abrupt conclusion.

"Let us pray!" he said.

Now he assures me that never or almost never does the call to prayer fail to procure a respectful silence. So it was in this case. The crowd which had been fractious and irritating became quiet. And then my friend succumbed to the temptation to take advantage of his prayer to say something to them under cover of "prayer." He rather pitched into them in his prayer.

As he was thus engaged, getting off his own temper under that truce of God, he felt someone in the crowd pulling at his sleeve, and heard the voice of one saying:

"Now, now, be a sport!"

Pen Pictures from Central Africa

The telling forth of the old, old story of Jesus and his love still has its ancient power, as witnessed by this photograph of 140 men and women baptized one happy Sunday morning at Kawama in the broad Luapula river, which flows into our lovely Lake Mweru. Do notice the old granny on the man's back at the extreme right hand of the group! The brave old soul was too feeble to walk, so her Christian son rejoicingly carried his mother on his back to the baptismal waters at the river's edge, that she too might publicly obey her Lord's command with all the others.

* * *

I was called away from my letter to you to see a native pastor just arrived from the South. I wonder if you would care to hear what he chatted with me about? 'Tis nothing wonderful from your standpoint perhaps, —just little things which he says God has used to the stirring up of many who before took no interest in "the true words of God," as he styled the gospel message.

He had come to report the death of a young Bible school teacher from lung trouble. Squatting on the reed mats which cover my floor, he told me how the sufferer had died in the faith triumphant. During his last days the pastor and the little band of Christians went to his village and camped around his hut, lovingly caring for him and cheering him on to the gloryland.

After his departure they bought calico (in spite of their poverty) and sewed up a long white garment that the body of their young brother in Christ might receive all honor. Then they dug his grave, and buried him before a huge crowd of his village folk, chiefly nominal Roman Catholics, who were loud in their praises of the loving kindness shown him and the reverent way the funeral was conducted. They listened intently as the Christians sang, "Forever with the Lord," and then spoke to them of the teacher being now with Christ, and of their sure hope of the resurrection, and of glorified bodies in that Great Day; and how this knowledge from the "mouth of God" (holding aloft their Luban Bible,) brought them exceeding joy.

So evident was their belief in the written Word of God, and the absence of all fear of death, with joy radiating from them, that the onlookers on dispersing talked much about it all, saying:

"Observe ye how these Protestants joy even while they sorrow!"

Others: "Would that we too feared not to come to the river-crossing of Ina Kaponda!" (that is, death, portrayed as an old, old woman whose business it is to cross over each comer into the unknown).

Again others: "Alas, we are not taught after this manner that begetteth so surely a heart of peace!"

It set them all a-longing to hear more, with the happy result that many are now gathering to the gospel meetings; and—O be joyful!—three women have come out bravely for Christ, and a number of men have expressed their desire to follow him.

* * *

At another big village where the priests have built a large brick church, two things have been used of God to set their native congregation all agog and questioning.

During a thunderstorm the church was struck by lightning, and an arm of the image of the Virgin was broken off by it, and the grass roof was set all a-blazing. Then later the crowds saw the nuns weeping and wailing over their mutilated Mary.

"What is this we see?" said the natives among themselves. "If, as they teach us, this Mary is divine, then know we of a certainty that no harm can befall her. But behold ye and see these broken pieces,—it is nought but an idol!" Then disgustedly, "Why weep and lament over it thus?"

Group of 140 men and women recently baptized

And they turned away. The consequence is that many will no longer worship there, saying:

"We desire not to bow to idols."

And some have taken their children from their school.

Going to the little Bible school many have learnt of the one and only mediator between God and man, and already a good number are rejoicing in the knowledge of sins forgiven for Jesus' sake.

The other thing that so arrested these villagers was this. There lived near this church a poor dying woman belonging to it. She had wasted away to a skeleton in a short time. No one would go near her,—perhaps she was under some wizard's spell,—perhaps a disease of deadly infection wrought within her,—or perhaps, and more likely, an evil spirit indwelt her, destroying her body rapidly.

One day a child found her dead. The news flew round the district. But nobody would enter the hut, much less bury her. Not they!

Immediately the pastor heard of this, off he started to the distant spot, with his hoe over one shoulder and a length of white calico over the other, followed shortly by two others of the little Bible school. Arriving in the

broiling heat of the mid-day sun they dug a deep grave. Someone saw them and shouted to the near village:

"Listen, ye all, the 'people of God' have come! Behold, over there they dig her a grave! Verily they know no fear!"

Many flocked to the grave, then gasped with astonishment and shrank back as the three Christians reverently bore the emaciated body to its last resting-place, covered with the white calico and carefully wrapped up in two grass mats upon which the lonely woman had lain. After a hymn and prayer they filled in the grave, and then mopping the streaming perspiration from their faces, they preached to the now large crowd on the power of God to save from sin and death and hell.

Greatly impressed by this loving act, the relatives and neighbors thronged round the pastor and the teachers, asking what it was that took fear from them and caused them to do this. When told that the love of Jesus constrained them, they exclaimed dejectedly:

"How can we understand, for of this we know nothing?"

Then turning to the pastor they said:

"But we know thee! To thee will we come, and do thou teach us!"

On my inquiring if they did go to him, the pastor said with his face all aglow that quite a lot of them were gathering each Sunday, and some to evening prayers; and five were brightly saved, and learning to read the Bible, the first being the dead woman's sister, who proclaimed aloud to all the day after the funeral:

" 'Tis love, LOVE, that hath subjugated me! Aforetime of love I knew nought. But now have I met with it, yea, even at the grave itself! Verily it hath made soft my heart,—and the love of Jesus, that begetteth great wonderment, doth now fill it."

* * *

Thus grows the work of the Lord in these distant parts, due so largely to these humble followers of Christ and their practical Christianity in a land where self-love alone is known.

What the whites cannot do, and where the whites cannot go, there you find the black apostles making glorious the name of their Saviour, and heralding forth his love divine.

They are indeed the messengers of the churches and the glory of Christ.

In the name of these heralds of our king I thank you all for your loving help for their little Bible schools dotted all over these districts!

O that we all may catch more of the Master's spirit, the nobility of self-sacrificing service! Truly he came not to be ministered to, but to minister. And we too have the privilege,—all of us,—of serving in one way or the other. What a grand unity it is, the Lord and his people and his work! It's all ONE,—his servants in the homelands,—his black and white missionaries in the bush,—and his work that will last e-t-e-r-n-a-l-l-y!

Yours delightedly with you all in his happy employment,

Grace Crawford.

(Mrs. Dan Crawford)

New President of The Northfield Schools

At the annual meeting of the board of trustees of The Northfield Schools Mr. Wilfred W. Fry of Philadelphia was elected president, succeeding Mr. Elliott Speer, who resigned to become headmaster of Mount Hermon School this fall.

In this highest recognition to a Hermon man D. L. Moody's prophecy was fulfilled when he said that Hermon men would one day take care of the school. For Mr. Fry is admirably fitted by his intimate contact with the school as a former student, trustee and benefactor, to carry this great responsibility.

He brings to the presidential office not only an intimate and sympathetic understanding of the spirit of Northfield, but a broad and successful career, first as a secretary of the Young Men's Christian Association in several important cities, and more recently as president of N. W. Ayer & Son of Philadelphia and New York, one of the largest advertising companies in the world.

In addition to his great business interests Mr. Fry finds time to give leadership to several unselfish interests, as chairman of the International Committee of the Young Men's Christian Association, trustee of Brown and Colgate Universities, member of the board of directors of the great Jefferson Medical School of Philadelphia, in addition to local church and Y. M. C. A. responsibilities.

He has served as trustee of the Northfield Schools for the past ten years.

Imagination, the Eye of the Heart

From a Commencement Address at Northfield Seminary, 1932, by Rev. S. Parkes Cadman, D. D., New York

President Fry, Miss Wilson, members of the faculty, graduating class, ladies and gentlemen: I sometimes think if as a radio preacher I had kept in seclusion the effect of my voice would be better, for distance lends enchantment to the view. Yet it is a great pleasure to be here, because, as I am told by my dear friend Mr. W. R. Moody, I was here 33 years ago, when I gave such a completely satisfying speech that I have not been asked back since. A speech that will last 33 years has merits!

It is a privilege always to associate oneself with D. L. Moody's great work as the founder of this institution for the coming generations. Both here and in the other school at Mount Hermon his influence is deeply felt. Being dead, yet not dead, he yet speaks; not only through this graduating class of 1932, but through those which have preceded it to carry his ideals to the ends of the earth, and better still, to exemplify them in deeds.

The unselfish devotion and sacrificial temper of this school have been a challenge to the somewhat selfish womanhood of the last 30 years: because if one has to make a choice, I do not think women have quite as well played the game as men have done. It takes courage to say these things, but they must be said by somebody, and I might as well say them. But what both sexes want is atmosphere as the solvent of problems otherwise insoluble. And a healthy, invigorating atmosphere is exactly what this school has been spreading for many years: under the guidance, first of all, of that magnificent leader whom it was my honor as a young man to know; since whom it has been steadily diffused by those who followed in his train.

Moreover, atmosphere is largely created by imagination, and imagination is seldom treated as it deserves. Two subjects of human nature are not largely discussed by anyone,—conscience and imagination. Every one of us has to deal with his or her own imagination, and indeed be more or less subject to it. So may I say a few words to the graduating class on the values of that great faculty, imagination, which the Bible calls the eye of the heart?

* * *

There is no technical psychology in the Bible, but there is any amount of it distilled in fluid forms of what is wisest and best through that glorious book. It was written by and for the divinely inspired uses of imagination, which controls not only reason, but every other gift of intellect and moral nature of man and woman. What our federal government is to the 48 states, imagination is to every other gift to possess power. Hegel declares we cannot think without it.

To mention the word Mother is to suggest a thousand portraits painted by imagination as I speak the word, portraits woven out of imponderable and mysterious material which is in every human soul. For imagination's rightful employment paves the way to heaven, but if badly used also paves the way to hell. Make a friend of conscience as God's attorney-general, and of imagination as the supremely important faculty!

Its implications run throughout the whole of life, the best of which is always with the most spiritual uses of imagination.

Everybody has it. I recently visited a huge prison, and there I found imagination, and also those who were there confined because of its wrong uses. I am here today surrounded by the flower of our humanity because of the right uses of imagination. So have we not come to the hour when the whole issue is decided afresh?

Consider the little ones so often misunderstood by stupid parents and mutilated in mind because they have active imaginations! As a youngster I was accused of lying when I was simply giving my wings a chance to soar in what John Keats calls "the realm of gold." I lived in a world of my own, but I was chastized out of it. Certainly I had no intention of staining my soul with deliberate falsification, but I imagined things, supposed to be almost as bad. So as a child unfolds his life as a flower unfolds its petals, every mother has a divine occupation in rightly guiding her child's first ventures of imagination into the vast unknown. There is no voyage like that. Columbus' discovery of the West Indian islands is commonplace compared with the marvels of a child's imagination.

My granddaughter told me she met 16 pink and white elephants doing the tango down Broadway. I would have been chastized for that in my youth, but I simply remarked that I had met 32. Whereupon she said:

"Is that right, or are you only fooling?"

What shall we do with its exaggerations? Just what the parent bird does when the nestling essays its first flight: Keep above it and bring it back to the zone of safety! Presently the youngster realizes there is nothing so romantic as a walk in the woods drenched with rain, and nothing so beautiful as the first thrust of green above the dark soil in early springtime.

* * *

Again, imagination is equally vital in adolescence. Many girls of this graduating class visualized Northfield before they actually saw it. They heard Northfield's voice before they came within its radius. The dreams of adolescence are of supreme interest.

While Warren Hastings walked with his mother through an English country lane he noticed her sorrow and asked its reason. She replied that in the near distance was the home they had lost. He said that in 32 years he would give it back to her, and he did. Like a far greater character, he was obedient to his vision. St. Paul cut loose from Troas to preach the gospel in Caesar's household because he foresaw western Christianity kneeling at the cross to lay there its riches, power, and glory. His spiritual triumph was the fruit of a spiritualized imagination.

In her personal life a girl may picture some Sir Galahad riding out of the West. She can hitch her fancies to any star she

pleases, but she should understand there is no perfect male creature on earth; and if there were, he would have no mate. Nevertheless, dream on! For I oppose the things that repress visioned faith in youth. The stuntifying effect of some educational systems should be noted. We are without a single great poet, statesman, philosopher or preacher of the altitudes of former days, because practicality has crippled the image-making faculty.

The strength of the United States is not in its size. When everything else fails us, we usually fall back on Washington or Lincoln. Praise heaven for their glorious memory! They are always with us, especially the emancipator. Why? Because of his superb imagination. He confuted the arguments of political philosophers because he cherished his deams. In his youth as in his manhood he had them, and for them he died as the victim of our democracy. So long as the United States has Washington and Lincoln we cannot perish.

* * *

I have referred to the Bible as a book of imagination. Those who teach it should emulate the example of our blessed Lord, who used fiction in his parables. He told of a certain man who had two sons, and then followed the story of the Prodigal Son, and of the Good Samaritan: tales packed with revelations of divine grace and love. The loftiest truths entered through life's lowliest doors, set to perfect music by God's perfect minstrel. It is no other than Christ who shows there can never be a more divine, more rightful use of imagination than in dealing with everlasting verities.

Genesis, the book of beginnings, when centuries are pressed into panoramic seconds; Israel's freedom in Exodus; the statistics of Numbers; the laws of Deuteronomy; Joshua's conquests of fidelity to trust; Ruth's love story, written to contradict the provincialism of the Jew; the iron age of Judges, or the stern and lawless times recorded in the books of Kings and Chronicles; the wisdom and folly of Solomon; the illumination of Isaiah, Ezekiel, Jeremiah, Hosea, —all these, by God's light, came to us by means of a consecrated imagination. What is true of the Old Testament is even more true of the New. We still feel the peace and blessedness and faith that come to us from these ancient patricians of the Spirit. The choir today sang a hymn hundreds of years old, "Jerusalem the golden, with milk and honey blest." Every line a perfect picture, and the whole lyric and its music created by imagination!

I asked a distinguished scientist the other day to what he attributed the advance of science in the last 50 years. He replied: To the use of imagination in handling known facts.

A preacher becomes more competent the more he stands where his Master stood. Take D. L. Moody, who came as a prophet of the living God with the revival treatment of old themes by his image-making power! There is no change in the one gospel. It is like the sun, ever old but ever new, and therefore as new as the world this beautiful morning. What is needed is the transformation in us which appreciates the regenerating force of the gospel and its reconciliation with God and its gift of power in the eternal Paraclete.

You may ask: "What are we going to do to cultivate it?"

You have been taught the Bible: stick to it, there is nothing like it! The average politician cannot quote it, and even preachers occasionally show they do not know it as they should. I am profoundly thankful I was brought up on three books: first, the Bible, then John Bunyan's "Pilgrim's Progress," and lastly "Lives of the Early Methodist Preachers," most of whom died young and went to heaven.

Thomas Huxley said that any man who knows the Bible, whatever else he does not know, is an educated man, and any man who knows not the Bible, whatever else he knows, is not an educated man. John Bright, eloquent tribune of his day and the consummate master of clear, concise and beautiful English, arrested his hearers because in an unforgettable way he said manifest truths.

* * *

May I also suggest that you avoid everything which stains the imagination and ushers in future pollution and dismay?

In that realm of forbidden things imagination makes physical sensations possible through mental processes. The physical signs and experiences of digestion can happen without anything in my mouth and taste images in the mind.

A rich friend cannot endure the scent of certain flowers because that particular kind rested on his wife's coffin.

What you imagine within yourself makes contact with all that is potential for good or ill.

I close with a reference to John Milton. He left college and went to Winslow woods of Windsor to find his lot; then to a lordly castle on the Welsh border. And in that castle was a young girl, daughter of the Earl of Bridgewater, who was lost in the adjacent forest. Her two young brothers found her, and the first thing she said was:

"You need not be afraid! I knew I was innocent, and I came through safely."

Out of that incident Milton wrote his "Masque of Comus." Last August I stood in that castle and imagined I could again see the play enacted. This young girl and her two brothers took part in the original performance, she walking through the dark forest besieged by monstrous foes which could not touch her because she was pure.

All I have tried to say is summed up in the concluding lines of "Comus":

"Mortals that would follow me,
Love virtue! She alone is free.
She can teach you how to climb
Higher than the sphery chime;
Or if virtue feeble were
Heaven itself would stoop to her!"

The Gift of Forgetfulness

Rev. J. Stuart Holden, D.D., London

Forgetting the things that are behind. Philippians 3. 13.

God hath made me to forget. Genesis 41. 51.

A well-known fable tells how an Oriental king was once approached by a magician who offered him, upon terms, the gift of perfect memory. The king's answer was to the effect that he would give him all that he possessed if the magician could teach him not to remember, but to forget!

There are times when we all have the same desire, times when we are only too well aware that we simply must forget some things in which we have been concerned, actively or passively, if we are to live in any degree worthily. There are times within the experience of us all when we are haunted and hindered, hampered and handicapped, by intrusive and uncontrollable recollections; times when we realize that the past, though it may be dead, is by no means done with; times when we are only too confidently aware that our happiness and well-being—for these are inextricably related,—depend upon our ability to drop forever from memory some things that persist in asserting themselves at the springs of our motive and action. So large and influential a part does memory play in our lives that it forces upon us the certainty that if the salvation of God is a reality it must somehow organize deliverance for us from a domination which is as determined as it is elusive. And as those who have every reason to know that "as for God, his way is perfect," we come to his Word with an expectancy, in this respect, which is as the cry of lost, bewildered and bemused children.

1

What do we find there? Exhortations and precepts, both negative and positive, to forgetfulness and to remembrance. Promises, too, which kindle radiant hopes. And recorded experiences also of men with like passions to our own which at once encourage and direct us.

Whatever else may be said for the completeness and efficiency of the gospel this must be declared, that in regard to this all-important matter nothing has been overlooked. No contingency has been left out of account. The quality and victory of the Christian life is never made to depend upon the instabilities and chances of our temperamental variation. As a matter of fact, the gospel sets forth forgetting as a vital factor in the life of moral and spiritual progress. And it plainly proposes to help men effectively in this thing.

The man who, more than any other, has left upon record the governing impulses of a life which by its consistently pursued purpose shames us all, says, "This one thing I do, I press toward the mark for the prize of the high calling of God in Christ Jesus." But he prefaces this declaration—and if he had not done so he would have left us bewildered,—by "Forgetting the things which are behind." And without question he had things enough to forget, things which, if he had not forgotten them, would literally have swamped him, nightmares which would have darkened his every day. Then, in the same burst of confidential self-disclosure, in order that he may help fellow disciples to follow him as he follows Christ, he tells how he has "learned the secret" of the life which is ever approximating to the life of Christ his Lord. He has acquired the art of discriminating forgetfulness in his school. This is nothing less than the gearing of the grace of God to the necessities of an actual moral situation, the exigence of which we all understand. For its peculiar difficulty every man knows for himself. Failure in this respect has taught us all how entirely we are in the hands of forces we cannot manipulate. But as for Paul, he "can do all things," even this, "through Christ who strengthens him." In short, he has found in the grace of God, which for him spells Christ, a divine gift of forgetfulness. It is there for his appropriation. He makes it his own. It becomes a powerfully contributing factor, a qualifying enduement, to his life of faith and fellowship and service.

Paul's testimony is anticipated and confirmed by a still older experience, belonging to an earlier and less fully illumined age, on the part of one who said, "God hath made me to forget." According to his own reading of his experience it was by this means that God helped Joseph to become the good and happy and useful man we are told he was, in face of almost every imaginable influence to the contrary.

2

Is there a message for us in all this? Does God still bestow this gift of forgetfulness upon his children? Are hurtful, hateful, regretful, resentful recollections still blotted out from their minds if they are willing they should be? Is there a ministry of his love which invests their faculty of memory with an instinct of discrimination? Is there an available solution, which does not derive its sanctions from our own nature, to the ever-present problem of the undependable sub-conscious? Or are the inward registrations of the past indelible? Are we to be forever under the autocratic management of our memories? Are they beyond the reach of the grace covenanted to us in Jesus Christ? Is the grip of the dead hand never relaxed? Are all the avenues to soul-satisfaction in the present and the future inexorably and for ever blocked by tenacious intrusions of the past?

We are all only too well aware how sieve-like are our memories for good things, for ennobling influences, for sincerely meant intentions and vows, and even for the words of God. How soon these slip from us! On the other hand, how sponge-like they are for the things that are evil and enslaving, for the experiences that call up the worst in us, for the words that burnt—and still burn—like corrosive fluid. How changeable, how enigmatic, how altogether unmanageable, how powerfully resistant to any attempt, however elaborate, to control and direct them, how irresponsible, are our memories!

And how dominant and despotic! It is just a simple statement of a fact that is by no means simple that we are, to a large extent, in their hands. If there is a liberty wherewith Christ sets his servants free, if there is a state in which we being delivered from the hands of our enemies may serve him in holiness and righteousness, if there is a peace which the world cannot give, if there is such a thing as a heart at leisure from itself to soothe and sympathize and at the same time to prosecute the aims and extension of the kingdom of God, if these things are spiritual reality and not just religious sentiment, they must, in the nature of the case, be bound up with a divine gift of forgetfulness.

3

Consider, for example, and unfortunately none of us find difficulty in this, how, as with Joseph and Paul, memories arising out of regretted experiences in connection with others whose lives have been associated with our own, if not somehow effectively effaced, will inevitably ruin life's quality and divert its worthy determination!

There are within the still-living history of most of us grievances legitimate enough, hurts real enough, slights gratuitous enough, wounds cruel enough, which if nursed by indulged recollection will simply poison, embitter, discompose and envenom our lives to their complete undoing. We dwell in thought on them and on their perpetrators only at disastrous cost to ourselves and with devastating influence upon our Christian witness and service. Indignation, cherished and inflamed by the promptings of an unyielding memory, against those who have been intentionally malevolent, whose unprovoked unkindness has deeply hurt and thwarted us, who have repaid our good with evil and our generosity with baseness, can only recoil upon ourselves with deadly precision and demoralize us. Nursing them we hurt no one but ourselves, not to speak of the injury we inflict upon our Christian service. For brooders are seldom, if ever, builders. And that is our high calling. There are thorns which, if not taken out of the quivering flesh, will rankle and fester and so thoroughly infect life with the deadly virus of self-pity and wounded self-esteem as to render it unready and unfit for Christ's service. When the iron is allowed to enter into one's soul it only does so by first discrowning and expelling the love which has there been shed abroad. And of course that is just a victory for the devil.

Or consider, for example, the memory of our own past as it directly concerns ourselves alone, others only incidentally if at all!

For we have all hurt ourselves far more disastrously than any others have ever hurt us. Indeed, in the last analysis, you are the only person who can ever hurt you. And the challenge of our own past is constantly confronting us. The psalmist was not the only man who had to confess, "My sin is ever before me." Not, of course, that it is before us in its every tiny detail. That is plainly impossible. But in facts and incidents which stand out from the general body of our recollection, and by their sheer persistence shadow life with regret and shame and the sense of disqualification, it most certainly is. This is the witness of our best hours, our hours of worship, the hours when we desire above all things to draw near to God and to holiness. Is it not true that they are mockingly, distractingly invaded by grim shadows? What Paul calls "the things that are behind" are constantly reminding us that they are not so far behind. We are only too well aware that some of the things we would fain have done with have by no means done with us. There have been in the record of most of us mistakes, indiscretions, infidelities, avoidable shortcomings, desertions, driftings, and even worse,—deliberate choices of things unholy. Enlightened conscience has by no means had things all its own way. From one cause and another we have misconceived situations, and have missed tides which, had they been taken at the flood, would have led to spiritual fortune. Frailties, omissions, over-quicknesses or over-slownesses, derelictions, inconsistencies and inconstancies, all combine to invest life with disabling, exhausting, disenfranchising memories which contrive to paralyze new intention and to strangle new effort before it comes to birth.

In respect of such crippling, tameless, irrepressible memories as these, which time and again stampede our every defence and get the better of us, is it possible to share the experience of Joseph and Paul? Does God still make men to forget? Is there some gift of obliteration latent in the gospel of Christ by which we may actually forget the things we should forget? Some rich endowment which awaits our discovery and appropriation? Can it be that there is available a divine provision by which the greatest of life's handicaps can be removed, and all our powers be set free to pursue the responsibilities of our high calling? If there is not we are hopelessly lost!

4

That there is in regard to other things, things more trivial and of less moral significance and moment than those of the order I have suggested, we are well aware. For we all know how much more we involuntarily forget than we recall with any definiteness of our thoughts, of the books we read, of the words we hear and say, of the regular and casual contacts we make with life. If it were not so the mind could not bear the sheer weight it must carry. It would soon cease altogether to function.

How much more also we instinctively forget than we remember of our sorrows and griefs! If time did not blunt their keen edge, life's entire fabric would break down, its ordinary duties would be quite insupportable. It is not that we become harder of heart, or more callous, or less keenly aware of our bereavements, or less loyal in our affections. As a matter of fact, we are quite persuaded that we shall carry the marks of the strokes that have maimed and devastated us to the grave. It is rather that a subtle ministry of God's care re-creates us by causing us to forget.

How much more we naturally forget, too, of the actual occurrences of our daily experiences than we remember! We let slip from our recollection the discomforts, the irritations, the embarrassments of past days, and not infrequently we actually invest them with

a glamor they never had. Who has not long since forgotten all about the vexations, the inconveniences, the irritating trivialities of many a journey, while vividly remembering the sunrise upon New York harbor, the moonlight on the Grand Canal, the pink glow of sunset over Mont Blanc?

All of which goes to convince us that whether it is exercised wittingly or unwittingly, our native power of forgetfulness—which is the gift of God,—is a most important and influential factor of our lives. Apart from it life simply could not be carried on. It would literally cease to be supportable. What, then, in regard to our heavy moral and spiritual handicap? Is it conceivable that the love which has not overlooked the minor contingencies of life has made no provision for their major emergencies? Does the gospel prove deficient, does it break down, just where we need its divine gifts and assurances most? It does not!

5

There is a gift of forgetfulness apart from which none other of the divine endowments would be adequate to meet our needs.

One of the most amazing declarations of the gospel is that God asserts his own forgetfulness of our sins as the moral basis of our liberation from their power. Where is the penitent who has not found peace in the assurance that "their sins and iniquities will I remember no more forever"? It is part of the confidence in which the gospel bids men possess their souls that the great fact of the complete expiation and atonement of their transgression is ever before him in the person of the ascended Christ. If we may think of God in terms of human consciousness, it is his remembrance of Calvary that assures his forgetfulness of our sins. The gift of his forgetfulness whereby we too may be able to forget and to begin afresh, is enfolded in the gift of his forgiveness.

Of course, human nature being what it is, we may actually snatch at his forgiveness selfishly, illegitimately, unethically. We may grasp the possibility of a liberating gift of forgetfulness unmorally. It is only when our forgetting of the things that are behind us is a means to an end—that is, a means toward better living,—that it can be identified with the redemptive energies of a holy God. Only the man who is softened by his penitence, girt about with sincere purpose, informed by the insight into life and his own nature which his lapses have given him, determined to forsake the sin he would fain forget, can claim this gift with any confidence. But he can and may, beyond all question, here and now. And the illumination of his soul with the love-light which focuses in Christ and radiates from him, the filling of his vision with the glories of the forward look, the quickening of all his impulses to grateful service which is God's response to the claim of his faith, will increasingly cause every old, hurtful, shameful memory to fade. Until, while never forgetting the fact of his sinfulness, still less forgetting his need of the Saviour's grace, he sees nothing behind him but a cross and a grave. And these are his answer to every uprising of condemnation within him.

The same, too, is true in respect of those other embittering memories of outraged relationship which incite to resentment, akin to those which Joseph must have had and which he so splendidly overcame. Here is the assurance of the gift which sterilizes the seeds of animosity and pestilent recrimination: "He, the Spirit of truth, shall bring all things to your remembrance, whatsoever I have said unto you." Which means for us that in all such experiences as have bitten into us and have lodged themselves in our memories he has actually been speaking to us. The men who were guilty of them meant them for evil, but he meant them for good. Through them all he has been carrying out his good-will toward us, correcting, disciplining, chastening, teaching, restraining, permitting men to ride over our heads, fitting us for the service of his love in the world. And we lose sight of the painful details as we see with ever-growing clearness the perfect design. We forget the second causes in remembrance of the first love. As a simple matter of fact we could have learned Christ in no other way than by having this fellowship in suffering with him, by treading in his own steps. We may leave the perpetrators of injustice and untruthfulness and envious treachery and all else that has injured us, to him. What is due to them is no concern of ours. And we can forget—what a gift that is!—what men intended for our discomfort and undoing in the remembrance of what he has taught and has brought into our lives by means of it, of how he has transmuted the basest metal which base men hurled at us into untarnishable gold. They may have done many things to us that are inexcusably evil. He hath done all things well.

Do you stand in need of this gift of forgetfulness in any particular, in any direction, self-ward or other-ward? Then bring again your life to his feet, without delay and without reserve! Humbly, sincerely, deliberately, put it under his control, just as definitely as you already believe it to be within his covenant! And the miracle shall begin in you, the miracle of liberating forgetfulness, the miracle of the glorious freedom of the children of God!

The Parson's Prayer

Bishop Ralph S. Cushman, Denver

I do not ask
That crowds may throng the temple,
That standing room be priced:
I only ask that as I voice the message
They may see Christ!

I do not ask
For churchly pomp or pageant,
Or music such as wealth alone can buy:
I only ask that as I voice the message
He may be nigh!

I do not ask
That men may sound my praises,
Or headlines spread my name abroad:
I only pray that as I voice the message
Hearts may find God!

I do not ask
For earthly place or laurel,
Or of this world's distinctions any part:
I only ask when I have voiced the message,
My Saviour's heart!

The Scene at Bethesda's Pool (John 5)

Rev. Adam W. Burnet, Glasgow

People came to Bethesda because they were in need. Though there may be some among us with no great wistfulness, no urgent sense of something deeply and devoutly to be longed for, yet most of us are not here for nothing. Victor Hugo speaks somewhere about the potency, and mastery, and reality of sin and suffering that abide with men across the ages.

Most of us have a sore place deep down. Some among us are haunted with fears. Some are restless and dispirited. Some are growing old. Some are grieving for what never came, or for something that was taken away. Some are forever disappointed by a nervous temperament. On some hearts care lies heavy as lead. Some of us, it may be, are fighting some hard battle with the flesh or the devil. It may be a long time since we felt the water of worship moving with a strange great power, but we have heard that joy and strength, and escape, what is called even in this present world eternal life, will be found here, and so we have come.

Some scholars think that pool at Bethesda came from a spring, an intermittent spring which bubbled up every now and then, and that the 4th verse was added by a scribe at a later day to account for the properties of the pool. If so, there was nothing supernatural at Bethesda until Jesus Christ arrived. There is never any real, abiding change in the human situation until he steps in. It is not in any form of worship to procure us what we need, be the sermon ever so earnest, be the music ever so lovely, be the service ever so decorous. Only when we pass in behind all forms to him who was never done saying, "Bring him to me," "Come to me," only when we come into personal contact with the be-all and end-all of Christianity, Jesus Christ, the lover and maker and encourager of men, at whose touch all things become new, it is only then that something great happens.

When you are told that something great might happen I dare to say that in many of your minds there is that desperate, lurking, sneaking sense that not so much can be made of you now. My dear brother, my dear sister, whoever you are, whatever you have been, will you please remember one conspicuour characteristic of Jesus in the days of his flesh,—how often he selected the worst case he could find, as though to say, We will try this out here! Not where circumstances favored him, but often where despair stared him in the face.

You see him going to that tax-gatherer's booth. Tax-gathering in those days was synonymous with extortion. For a true-born Jew to gather taxes for a foreign power and take every cent he could get beyond was to be something utterly degrading. If any were standing at Jesus' shoulder that day when he went to the tax-gatherer's booth and said, "You come with me," can you not imagine the titters and snickers of incredulity that would pass from lip to lip? The simplicity of the Galilean to imagine that old Matthew, glued to his money bags, would go off on a wild goose chase like that! But Jesus said to Matthew, "Follow me," and Matthew followed.

There was a woman, the evil of whose life was a perfect portent in the countryside, a woman utterly depraved, and so complete was her degradation that, seven being a perfect number, the neighbors said she was held down by seven devils. The case invited defeat. Everybody else failed, yet Jesus Christ made the sun of a new day arise for Mary Magdalene.

You see him here this day striding in among the porches of Bethesda. There could not be many who had lain there close on 40 years. You see him, quick and sympathetic, but searching that throng, singling out the most tragic, pathetic face, and striding right up to his man. How do you know that he who was never done facing impossible situations, never had been nonplussed by any heart's despair, how do you know, if I may be so personal, how do you know he is not making straight for you today? He has just one thing to ask before he begins, that is:

"Do you want me?"

He said to that poor soul: "Wilt thou be made whole? Do you really want to be made whole?"

It seems so heartless. What was the man there for all these years but to be made whole? Jesus knew what was in the man, and he gave himself away. What did he mean when he said, "Lord, I have nobody to put me in! When I get there somebody is always there before me"? Through the 38 years circumstances always got the better of his great desire. He gave himself away. Jesus merely asked to rouse him. As though to say, "Man, if you want it, if you really want it, I am here! If you need me, I say all things are possible!" And he comes asking you and me today:

"Do you really want me?"

Now don't answer an easy yes just because it seems the right thing to do! It is not an easy thing to follow Jesus Christ. But when he asks you that, he is appealing to something which he believes is in you. He says, "Do you want me?" And this is all important. Any schoolmaster knows what great things can be achieved with even a poorly endowed lad who has made up his mind to succeed. Every doctor knows what miracles, transformations, can be wrought in the case, it may be of people lying at death's door, if they have the will to live. A volunteer whose heart is in the business is worth scores who have been pushed into it. And unless you have some relish for the bread of life even it will be tasteless in your mouth. But once more Jesus says to us, "Do you want me?" He says it as he said it to that man long ago. If there were any desire you and I would go on from glory to glory.

Then he says to the man: "Rise, take up thy bed and walk!"

"Rise," he says to that man, calling upon him to rouse himself, to believe in him Jesus Christ, and act at once on that belief. Take it for granted, Jesus is saying, that powers in you long dormant and paralyzed are still undoubtedly yours, and act at once upon that assumption!

Once more, if anybody else there had said to that man, "Get up!" it would have been the cruelest jest, but when Jesus said it he was obeyed.

I think when the man was gazing at Jesus those eyes were burning with boundless hope for him, and boundless faith in him: eyes that flashed messages of promise and of power to that long disappointed will.

I

Rise! How often in the Gospels we find that simple imperative. I read not long ago the Gospel according to St. Mark for no other purpose than to watch for the number of times Jesus utters some short, sharp word of command. That is striking, because he was always so tender and delicate in his handling of the human soul. Nobody had so profound a reverence for the human spirit as Jesus had. He never would break in on any man's door. One of the striking things about the narrative of the resurrection is how once more delicately and carefully Jesus handles these people. He does not shock them to a realization of his presence. I find in Mary's case he does not say, "I am your master returned to life." He is behind her, and he says, "Mary!" with a voice that took her back in memories before at last she realized it was Jesus.

That is Jesus' gospel, not to coerce the human spirit, but in every case coming deliberately, carefully at people terrorized by their own self-content, self-pity, and the liturgy of their own despair. It always seems to give far more than it asks.

Human beings are so terribly apt to stand and ponder a thing until the mind gets sophisticated. At those moments it is like Jesus to strike in with a word that summons man almost in spite of himself. Jesus knows he has man's better nature on his side, so he comes to you and me and says:

"Rise!"

If one would dare paraphrase a word like this it would be: Jesus would come saying with pain in his eyes something like Robert Browning wrote to Elizabeth Barrett, "I loved you yesterday, I love you today, I will love you tomorrow. Every day I am yours, and I hate to see you like this." He might come to you and me today and say, "Surely, is this all I have for all I did?" And he comes pleading with us for his name's sake not to give in to ourselves, not to be reconciled to those results, not to lie down, not to stagnate in dull views of life, of ourselves and of God, but to rise.

He is not leaving us to ourselves, he is doing what he so often expressed in his complete confidence of human nature. Many a man has been brought back to the way everlasting because someone looked him in the eyes and said, "You have it in you to do better." We all have it in us.

There is an old legend that Kipling quoted at a London dinner some years ago, a legend which he says is about as old as the human race. It belongs to the days when the world was young. The gods had no names, and man was still damp from the clay from which he had been digged. And man discovered in himself, the legend runs, something of divinity, and he asked the gods to acknowledge it. But they, being jealous, stole it from him. And they who were wisest and greatest among them said:

"Where shall we hide it from man? The hunter will not leave one stone unturned until he gets it back. Man, the incurable adventurer, will batter down the skies until he gets it back."

The great god put his hand over that light that was man's divine thing, and when he took it away it was not there, and he said:

"All is well! I have hidden it where man will never dream of looking for it. I have hidden it in the heart of man himself."

My dear friends, every man, the most degraded, was in Christ's eyes a prince of the blood; every woman, however forlorn and hopeless, was the king's own daughter. He never was done issuing to the human spirit the most audacious and splendid challenges, and so often in the Gospels men rose up amazingly and answered him.

He comes to you and me as we are today and says:

"Rise, you and I together! Hold on to me, and get up, and live on the level of your opportunities! If you would only take me at my word, believe you are receiving what I came to give, take to your soul my forgiveness, my peace, my hope, my light, my rest, my strength, my all, take it and rise! You have it in you. Rise above the sins that beset you, above the fears forever dogging you, above the sorrows that wound you, above the delusions that trick you, above this whole world that enslaves you! Rise, lift up your heart!"

II

Secondly, he says: "Take up thy bed!"

Now when we think of a bed we think of a cumbersome thing that a man would have a hard time to lift, but the thing Jesus was looking at was not like that. Here is this man swaying about for the first time on his feet after 38 years. The obvious thing was that so long as that bed was there that man would get down to it. He would never set out on that new high career of his while that thing that was so powerfully associated with his infirmity, so overwhelmingly reminded him of the weakness he was trying to escape. Jesus was a master of suggestion. Here he says, Take that up and put it out of sight!

What does Jesus mean by that for you and me? He means that we be whole-hearted.

My dear friends, if any of you had a friend who was a great artist, and you went to visit him in his studio, I ask you, would you have the face to pick up that man's brush and his palette and go over to a half-finished picture of his and say:

"You don't mind if I put in a few lines here?"

The man would cry out in agony: "Leave it alone! It is a dream of mine. If you touch it it is spoiled."

Do you think that God has no dream for you and me, but really every one is spoiling because we do not put our lives at his disposal, we are not out-and-out? Jesus said, "Ye cannot serve God and mammon," you cannot do two contrary things. Paul says you cannot drink the cup of the Lord and of the devil. Jesus says, Take up thy

bed, coöperate with me in the sense of looking forward! We all know moments when we are liable to break down. Jesus says, Have those moments in mind, and get ready for them! That is what a wise man would do. No man goes to war without counting his army; no man builds a tower without seeing what money he has. Those inevitable moments, get ready for them! Guard yourself against such company as makes it easy to break down! Look out for moments of reaction, moments when you are apt to be carried away out of the reach of that whispering voice that rules moral ideas! There are moments of terrible reaction when men and women, wearied, take it for granted we will never be any better, and Jesus says to get ready for them. Take up thy bed, cut off your own retreat!

III

And lastly, walk!

Once more Jesus in that word is carrying the man victoriously past those moments when the 38 years were more powerful upon him than all he could ever hope to achieve. Jesus says, Walk! Do not think about the timid, stumbling steps, for you are going to cross the floor, let alone the miles of the journey that lie before you. And once more we are back at what I was saying earlier: how haunting and insidious, how powerful and overwhelming upon us so often is the sense that we are bound by an invisible chain to the past, and never can be anything really different from what we have been! Everybody knows it who knows anything about his own history at all, and yet Jesus says to you and me, confidently believing we have it in us again, Walk!

It may be as ridiculous to us as it seemed to Peter when the Lord said to him, Go out this noonday, you who toiled all the night,—go out in the broad light of noon and let down your nets for a draught! All his experience was against him, all probability utterly against him, and yet what faith he has! Peter said, "Nevertheless, at thy word!" Jesus trusts to that faith of yours.

Remember Browning's career of a diver, the two moments in it, one when a beggar he prepares to plunge, one when a prince he rises with a pearl! All through this life, yours and mine, there are those dark moments when there is nothing to see, when our poor past fairly yells in our ears that we can never be any better. Nevertheless at the Lord's word I plead with you this day to rise up and live as you have never lived, believing the God who called you can make you victoriously able. Go out today believing that God who has called you can lift you up, wants your coöperation, and will return you to the final triumph of your soul!

Do you remember the story of the young officer in France who went out and disgraced himself,—I do not know how,—but he failed? He came back with his heart in his boots, his reputation tarnished. His general was on leave, and he sat there for a couple of days with a white face, waiting to hear what the general would say. The general came back, and it was reported to him, and he said to the others in the mess:

"Now this is to make no difference! He is too good a lad to break. We are going to treat him as if nothing had happened."

And that night he sent him out on precisely the same job at which he had failed. The lad this time went out and covered himself with glory. When he came back the chaplain came and congratulated him, and the fellow with fine indignation said:

"What else could I do? I failed him, and he trusted me."

What is it behind Jesus Christ's presence, and pity, and longsuffering, what is it but this that should rend our hearts in twain, and send us out to live as we have never lived:

"I failed the Master, and he went on trusting me!"?

The Christian Convictions That Make Evangelism a Necessity

Rev. Charles L. Goodell, D.D., New York

In other times of crisis man's extremity has been God's opportunity. Great financial losses have been followed by great spiritual gains. It was so in the great financial crises of '37, '57, and in the '70's, as well as in the early part of the last generation.

Is it not time for the church to take account of stock, to see what it has by way of assets to offset its liabilities? If there are any spiritual forces that are really invisible, would it not be a fine thing if the spiritual eyes of the church could be opened to see and realize them? If the mountains are full of the chariots and horsemen of God who are on our side, what is the use of fretting? Would it not be glorious if instead of the threnody which seems like a preface to a Thanatopsis the church could mass all its forces in a Hallelujah chorus beginning with the words:

"Why art thou cast down, O my soul? Hope thou in God, for I shall yet praise him who is the health of my countenance, and my God!"

Face to face with existing exigencies there must be a new evaluation of our forces. In the calamities which are upon the world the medicine must be adequate to the malady.

I heard Emerson give his last lecture on eloquence. In it he said that one of the great elements in eloquence was timeliness. Timeliness will be the greatest element in the eloquence of the church today, a message that will be equal to the emergency.

* * *

Now the first conviction which must grace the heart of the church today is the conviction of an immanent and almighty God.

Maurice said of Carlyle that he believed in a God who died in the days of Oliver Cromwell, and some of us appear to do about the same thing. God calls

himself "I am." Some of us seem to think his proper name is "I was." He was mighty in the days of Abraham and Moses, in the days of the prophets and apostles, but in our critical, unspiritual days we assume that he is less efficient than he used to be.

To his students at Harvard Phillips Brooks said: Be sure of God, then everything worthwhile will flow consecutively from that great conviction! To realize that however little concern there may be in our social order on the part of the world there is infinite yearning on the part of God, to know that the heavens are bending low and that we can never journey so fast or so far as to outrun his love and care, that is to put life under the ribs of death, that's to give us a holy confidence that nothing can shake.

Conviction of Sin

The next conviction which must grace the heart of the church is that man is a sinner.

Now men are telling us that the sense of sin has disappeared. Articles are being written for our magazines on the vanishing sinner, and there is only a sneer for a story out of the long ago in which a man cries, "O wretched man that I am, who shall deliver me from the body of this death?"

We have made great improvements in this machine age. We have more comforts than our fathers could have imagined, but in all these improvements there has been nothing to save mankind from the old and devastating problem of sin and trouble. The mourners still go about the streets because of it. Our prisons and our insane asylums are crowded to the doors as evidence of it, and the marble slabs in the morgues are full.

Years ago a punster said there were two classes of people in the world: one class had had their appendix removed, and the other class was going to have it. It would almost seem that in our time there are two classes of a different sort. One class has already committed suicide, and the other class is thinking about it. One of our brethren tells of a minister who had within a few weeks the funerals of 11 suicides. Can you make light of the sense of sin under those conditions? It is conscience that makes cowards of us all.

Lord Morley was right when he spoke of the "horrid burden and impediment upon the soul which the church calls sin, and which, by whatever name you call it, is a real catastrophe in the moral nature of men."

You are saying to me that the sin which is most apparent in the world today is not the sin of the individual, but the corporate sins of the community, and you are talking about a social conscience. A social consciousness, yes; a social conscience, never! Conscience is an individual thing. When you talk about a community conscience you may mean to say that the individual consciences of the people are moved at a certain point, but in the last analysis it is only the individual that is concerned in that.

We are born one by one. One by one we accept or reject the mercies of God. One by one we die. And one by one we shall stand alone at the great assize. So then each one of us shall give account of himself unto God. Don't forget it!

Some of our great leaders have, in my judgment, proven themselves poor diagnosticians. They are saying that the preaching of today is too individualistic, that preachers have visualized souls as isolated units instead of seeing human beings in their social relations. Instead of our preaching being less individualistic, it ought to be ten times more individualistic! We do not progress from social relations to individual relations, but from individual relations to social relations.

There are not two fields making up two hemispheres of a great globe, one an individual religion, the other a social religion, standing the one against the other. The individual and the social in the transformation of the world stand in relation to each other not as parts of a whole, but as cause and effect. It is when the individual is transformed that the community is transformed.

It is a libel for the so-called advanced thinkers to say that the man of two generations ago accepted Jesus Christ with the thought of getting clear of penalties in the future world, and had no interest in the things of this world. I knew the men of that generation, and I have talked to the preachers of that age, and when I asked them if that was the gospel they preached they said with unspeakable indignation, "Never!"

The men who talk about the great message of that age as if it were a message that was finished in individual lives are poor students of history. Who founded your Bible societies? Who founded your missionary societies? Who endowed your universities? Who are the men who made possible the millions that are now used as an endowment for Christian education? Those were the men who did it. They realized that while there might be some religion where God and the individual was enough, the Christian religion required three,—God, and the individual, and somebody else. If a man did not use his religion they knew he would lose it, and therefore they gave themselves for the Master's work in this world, and they taught their children, who are now laying their millions upon the altar, they taught them at the family altar that the price of their own salvation was to seek the salvation of others.

Realizing that man is a sinner, the next of the great convictions that must lay hold of the soul is that Christ is a Saviour. That he is not only a Saviour from something, but a Saviour to something, and that in him they find relief from the dread accusations of conscience, and know what the holy promise meant where it said, "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness!"

Witnessing

The next conviction which makes evangelism a necessity is that the Bible is God's message to men, and that it places the emphasis where it belongs.

Principal Jacks has much to say about the lost radiance of the Christian church, the joy has gone out of the Christian life. I make bold to say that the same thing in a sense is true with regard to the Bible itself. We have been using it for many good purposes, but many people have lost what somebody has called the direct gaze, that its primary message is

the spiritual message to the individual.

One of our keenest thinkers has lately said that religion is only a power when it is the experience of the direct gaze, and religion always begins to lose its power when it is used as an instrument to further other ends, however noble. Religion must somehow be sought for its own sake, and when it is received as a thing in its own name with a kind of superb finality, then from within it becomes a supreme potency to be harnessed to all ethical and all social tasks.

Now that is what I mean when I say that before we can share this wonderful life we must ourselves have experienced it. I yield to no man in my interest for all the social implications of the gospel, for the use of its great principles in the solution of all the problems relating to social, business, political, and national life, but I insist with all the emphasis of which I am capable that we must first have the appeal to the individual, for Christ was the greatest individualist on the face of the earth. He knew that the new birth preceded the new life, and so his whole message rang with the declaration, "Ye must be born again!"

In a memorable address which Lynn Harold Hough made at the General Conference of the Methodist church he used these significant words:

"The curious thing about religion as a social power is, to use the vernacular expression, when you try to use religion to pull any chestnuts whatever out of the fire, however noble they are, immediately makes it an instrument rather than an end, and it ceases to be able to be the instrument of the very purpose for which you want it to be an instrument. And whenever you allow religion to be an end in its own name and for its own sake, whenever the finality of the vision of God you see in the face of Jesus Christ is so glorious and compelling that forever you would be occupied by that if it never had any wonder under heaven except its final splendor, whenever you see that vision, then somehow there is realized in your life something that you can apply to a million tasks for the changing and remaking of the world."

The Christian must be God's messenger and witness.

If the only message you have when you stand in the pulpit you have evolved from the last magazine article, or the last book on psychology, philosophy, science, or sociology, you are an impertinence in the sight of God and man. The only right you have to stand in the pulpit anywhere is that you are there as God's messenger, you are God's man. You came from his presence, and if your audience is asking, as it is in its heart, "Is there any message from the Lord?" you are there to say, "There is." God gave you that message. It is not yours. It is a message from the high court of heaven from which you are the ambassador, and you preface it by saying: "Thus saith the Lord!"

It is a message of life and death, the answer of which should be settled on the spot. You never know who in your congregation is meditating suicide. You never know who in your congregation is face to face with the awful problems of sin, and shame, and death. Instead of saying you have 30 minutes to raise the dead you can say, I have five minutes to save a life. You want a verdict, and you want it on the spot. If under those circumstances you have only a dissertation or a lecture, God have mercy on you and on those to whom you have failed to minister! If you have no burning passion, that only shows that you are no shepherd, that the sheep are not yours, you are an hireling.

St. Paul said in substance: "I would gladly be damned myself if I could only save those who are my brethren!"

What was the spirit that sent Adoniram Judson to Burma? They slid his frail body over the side of the ship with a cannon shot tied to his feet, and if his bones are left they nestle in coral caves, a tribute of his devotion.

Why were a thousand missionary graves dug in the hot sands of Africa and the islands of the sea?

A classmate of mine was only a few months out of college, but Bishop Taylor called him to his self-supporting work in South America. It was not long before he was crushed by the physical burdens of his great commission, and he was forced to leave his work with a hope that home life and love might restore him. But they buried him at sea.

It is the same spirit our Bishop Birney has. They were forced to superannuate him last month. His health is gone, but he could say, like one of our other bishops not long ago, when the doctor told him he could not go back to China, for he had only three months to live:

"Three months?" he said. "That will be just time to get me back to China so that I can die among the people for whom I gladly give my life!"

Do we know anything about that passion? If not, what right have we to represent the passion of our Lord?

The address which was delivered by the bishops of the Methodist church at its last general conference was far and away the greatest deliverance which any General Conference has made to its members since I can remember. There were two surpassing notes in it on which all the rest of the message depended. First, the supreme need of the evangel. Humiliated by the record of the last quadrennium, whose record was the worst the church had made in a generation, if not in a century, the leaders of the church besought its ministry and members to kindle again the fires which had gone out on so many altars. As they closed that document they said the power to do this is found alone in the Holy Spirit. What was necessary for the birth of the church is also necessary for its continued life, and unless we have it we are undone. So they said to that waiting company of a thousand people, "Receive ye the Holy Spirit!" And the necessity and the possibility of that glorious thing is the supreme conviction which must rest upon the heart of all who would proclaim the blessed evangel.

Twenty years ago there was no American name more frequently quoted among European philosophers than the name of Borden P. Bowne. His last message to his last graduating class was this:

"We are promised now and then a new religion. We have some of these, but we have come to see that if we will not listen to Jesus Christ in his revelation of the Father it is not worthwhile to listen to anybody else. He is the only one who has brought a gospel worth hearing, and we may be sure, the only one who has brought the gospel that can move the hearts of men. We are

going to be through this life before long. The longest life is short when it is over. Any time is short when it is done. The gates of time will swing to behind us before long, and then the important thing will be not what appointments we had, or what rank in the conference or a community, or anything of that sort, not what men thought of us, but what Jesus thought of us, and whether we were built into his kingdom.. And if at the end of it all we emerge from life's work and discipline crowned souls, at home anywhere in God's universe, life will be a success!"

The Christian and the Spirit of the Age

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The Christian finds himself in an environment utterly unsuited to the highest development of his spiritual being. One of the three deadliest foes he has to wage war against is the world, or the age. This is the whole system of external and temporal things, as opposed to the unseen and eternal.

Jesus divided men into two classes, saying: "The children of this world are in their generation wiser than the children of light" (Luke 16. 8). It was the love of "this present world" that caused Demas to forsake Paul (2 Timothy 4. 10). It was the "care of this world" and the "deceitfulness of riches" which our Lord said choked the word (Matthew 13. 22). It is characterized as the "present evil world" from which Christ came to deliver us (Galatians 1. 4), and Satan is spoken of as its god (2 Corinthians 4. 4). James says: "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4. 4).

Externally the world has utterly changed since the New Testament was written, for "the fashion of this world passeth away" (1 Corinthians 7. 31), but essentially it is the same foe to our spirits as it ever was.

Life has two aspects, the inward and the outward. We move in a visible and also in an invisible order. Paul writes: "Be not conformed to this world, but be ye transformed by the renewing of your mind" (Romans 12. 2). The word "conformed" is related to external character and conduct, "transformed" has reference to that which is internal and essential. According to this passage the Christian is not to be influenced from without by the present age. In opposition to this world Paul sets "that good, and acceptable and perfect will of God." The secret, subtle atmosphere of worldliness surrounds the Christian. Unless he refuses to be moulded by the principles, pleasures and pursuits of the age he gradually loses the spiritual capacity for delighting in and performing the perfect will of God.

The choice has to be made and constantly reaffirmed. This will mean real sacrifice. Often what we call self-sacrifice is only a form of selfishness. It is the foregoing of present ease and indulgence for future gain. The sacrifice which will open the way to victory over the world is an entire and personal surrender to the Lord Jesus Christ. The will, the central faculty of the being, must be deliberately submitted to the will of the Master. The mind must be brought under the domination of the Lord. There must be a cordial recognition that the wisdom of this world is often the foolishness of God. The intellect must be yielded to the teaching of the Holy Spirit, and the standard of truth must be the revealed word of God rather than human sagacity. Every thought and imagination must be brought into captivity to the mind of Christ. The affections must also be consecrated to the Lord. The Lord's demand that love for him should transcend all human affection, however natural and proper, was imperious. He who set up any other standard of the affections, he said, was not worthy of him.

The world is always in a state of flux. Its forms constantly change. Its outward manifestations were different in the apostolic days from what they are now.

If the spirit of the age is the predominant conception of what constitutes happiness and success, then the Roman idea of the world was power, military victory, superiority in warfare. The early Christians met this with a display of meekness and even love for enemies which perplexed the heathen around them. They kept continually before them the example of the meek and lowly Jesus, and submitted to torture and agonizing death, like their Lord and the proto-martyr Stephen, praying for their murderers.

The Greek spirit of the age was a strange combination of philosophy and of lust exalted into a religion. The pioneers of the faith realized that Christianity, though reasonable, made its appeal to faith rather than to the intellect, and that purity of life and thought was a primary requirement in the follower of the holy Lord Jesus.

The Jews, downtrodden by the Romans, disappointed in their national and religious hopes, as Josephus shows us, strove to find relief in the acquisition of money. So in the words of our Lord and in the writings of Paul and James the true riches are contrasted with wealth, and the first Christians met the spirit of the age by a disregard for gold, casting their possessions into a common treasury and striving to lay up riches above.

For us the world is the whole system of individual or collective life which expresses independence of or opposition to the will of God. It may take the form of pleasures more or less injurious, or even objects of affection harmless in themselves but of such a nature that pursuit of them is found to wean the heart from the Lord, or at least to interfere with that complete abandonment to his service and love which he demands of us. However seductive an appearance the spirit of the age may present to us, if we are conscious that its effect

is to interfere with our communion with God we are called upon to wage instant warfare with it.

The belief that the Lord's will enters into the smallest details of our life and service will make our spirits sensitive to detect what is contrary to his purpose for us.

Lord Jesus Our Ideal

The absolute submission of our Master to the will of the Father, and the contemplation of his utter unworldliness, present to us an ideal which in our best moments commands our enthusiastic adherence. But this is at once our admiration and our despair. How shall we follow such a leader? How can we keep our garments unspotted from the world? It is just here that it becomes essential that we should recognize the operation of the two opposing forces mentioned by Paul in the passage we have quoted. The one is the external power of the world over us unceasingly moulding us from without; the other is the internal energy of the Holy Spirit transforming us from within. The apostle calls this "the renewing of your mind." This is nothing less than God the Spirit dwelling in the Christian and allowed to have his way completely.

It is well that the child of God should be assured that he can look for continual and triumphant deliverance through Jesus Christ. Paul writes to the Galatians of "our Lord Jesus Christ, who gave himself for our sins that he might deliver us from this present evil world, according to the will of God and our Father" (Galatians 1. 4). The great purpose of the death of our Lord is here spoken of as our deliverance from the world. But Christ looks for the consent of our will before he will work this in us. As he himself lived in unfaltering sub mission to the will of the Father, so he expects us to live. He says: "As the living Father hath sent me and I live by the Father, so he that eateth me, even he shall live by me" (John 6. 57). He might have lived an independent life, but he did not choose to do so, for he had no joy greater than doing the Father's will. So if we would live a Christlike life it must be one of conscious obedience to the will of God.

There must be on our part a voluntary breaking with the world. We are commanded to come out and be separate (2 Corinthians 6. 17). There can be no truce between the child of God and the spirit of the age. We are told that the whole world lieth in the evil one (1 John 5. 19, R. V.). The impurity and materialism abounding around us are not the outcome of a blind evolution, but the result of a deliberate plan originating with the evil one himself. There is an intelligent power warring against the will of God, and he is spoken of as the god of this world, or age. Whether in the grossest heathenism or the most refined forms of what is often called Christian civilization and culture, the principles and aims of the world (age) are opposed to the interests of the kingdom of God and of heaven. The over-valuing of material and visible things, the passion for possessions and for the approbation of man, the pride of power and learning, are just as much its characteristics as lust and passion. Jesus Christ delivers us from its influence by freeing us from its spirit, and making us partakers of the life and power of the unseen. He said to Pilate: "My kingdom is not of this world." There must therefore be a constant antagonism between his followers and the world.

Paul, writing to the Colossians, says: "If ye then be risen with Christ, seek those things which are above!" You are one with Christ; you died with him and rose again with him; where he is your affections and ambitions must be. So he continues: "Set your affections on things above, and not on the earth" (Colossians 3. 1, 2). As men seek earnestly and persistently after the things of this age, we are to seek the things of God, and then instead of our being moulded by the pressure of the world from without we shall be constantly fashioned from within by the mighty Holy Spirit!

Suggestions for Song-Leaders and Choir Members

Earl L. Wolslagel, Biltmore, N. C.

When one understands the fundamental rules or laws of conducting one is more keenly appreciative of a music director's responsibilities and tasks. In proportion to one's knowledge in this realm is that which is best in song-leadership able to be detected and judged, while that which is shoddy may be spurned and rejected.

Conducting is, in a sense, a sign language. It conveys the thoughts and desires of the director to the singers or players by motions of the hand or hands.

The fundamental tasks of a song-leader are (1) to keep the singers together and thereby properly interpret the song, and (2) to enthuse the performers so that they will want to sing and will do their best. The first is merely a matter of technical ability, while the second is largely one of personality.

The most successful directors are invariably those who have the fewest eccentricities or mannerisms as to their platform presence, and who make the fewest superfluous motions. No group of singers, large or small, with trained or untrained voices, can sing with all their hearts and powers if they are the least rhythmically confused, or if their attention is diverted from the song by unexpected or unnatural movements on the part of the leader.

In general, the director or conductor should strive to develop a simple but distinct movement of the arm or arms with the first beat, which cannot be mistaken. He should have FIRM, but never rigid or completely relaxed muscles. The wrist should be flexible, never stiff. If one will practise beating time, using each hand separately and then both together for the various varieties of measure (double, triple, quadruple, and sextuple) until the actual motions become practically automatic, one may soon be able to direct groups in mass-singing. Let

this be done in front of a mirror! The chances are that you will not break it, and even if you wear out the rug it will well be worth a trial. Remember to let the different motions of the hands or arms be free, well out from the shoulder, and be equally facile in the use of either hand or arm, although the right is most employed.

For double measure (two beats) the motions of the hand employed are down and up. To avoid the stiffness of a motion similar to the action of an old-fashioned pump handle I would suggest that one allow a slight rebound upward of the arm at the end of the down or downward beat, and from that point continue the beat upward after making a slight curve to the right, as in describing the arc of a circle. Avoid sharp angles as much as possible!

For triple measure (three beats) the motions are down, right, up. The first beat is accented, as is also the case in double measure or in every kind of measure, while the second and third are unaccented.

In quadruple measure (four beats) the motions employed are down, left, right, up. Here the first and third beats are accented, while the second and fourth are unaccented.

In sextuple measure (six beats) the motions are down, left, left, right, up, up. It is a simple matter to divide the usual left beat into two motions—and likewise the up beat,—if one is particular to not make the motions too long. The first beat is accented, the second and third unaccented, the fourth accented, the fifth and sixth unaccented.

Teaching appreciation of music is most commendable, but nothing equals participation in a performance for genuine joy and satisfaction. While community song-leaders and some church music-directors frequently disregard the technique of directing and adopt a free style of their own, nevertheless, the essential and fundamental principles of song-leadership should always be kept in mind. The baton is advantageously used by many who direct choirs, but is seldom employed by those leading congregational singing. If during the service it is found necessary to change the tempo, do so by moving both hands gradually faster or slower, as desired! If a certain portion of the hymn is to be sung softly, use the left hand in such a manner as to suggest quietness! No leader will become successful merely through the imitation of another. Just adopt a style similar to that of conservative directors of note, and be free, easy and natural!

Try not to be a machine, making motions that have no mental effect or that get no helpful reaction from the audience!

In announcing a hymn be sure to give out the number in a strong voice, clearly, repeating it once if necessary: but you may avoid confusion by waiting until the congregation is at attention.

Be careful of your appearance on the platform! Be above criticism as to dress and deportment!

Do not bury your face in your book! The eye or facial expression is more frequently the source of inspiration than the top of your head.

Unless you have something worthwhile to say, do not monopolize the time that should be given to singing by talking unnecessarily between each stanza of a hymn! However, I know that timely suggestions or remarks—exhortations, perhaps, or anecdotes, appropriate illustrations and applications pertaining to the message,—are ofttimes desirable and valuable.

Various deviations from the accustomed manner or method of singing may be used to add immensely to the interest of the song service, and will aid in enlisting the majority of those present in the singing of the hymns or special choruses. For example, have the male voices sing a stanza alone; let the choir or choirs alternate with the congregation; use the young people alone on a refrain; have competitive singing by different sections of the audience to relieve the stiffness or formality at times; and occasionally have some certain individual in the congregation come to the platform to sing a stanza.

While conducting a forum at the conclusion of a class lecture and demonstration in one of the Northfield conferences the following qualifications of a good song-leader were given as prerequisites:

He should be a consecrated Christian, spiritually minded, a man of prayer, a soul-winner, feel a definite call, be sufficiently well educated to be a good conversationalist, have ability to perfect an organization, have an attractive personality, patience, tact, be neat in appearance, and have the respect of those he is attempting to direct.

The source of power of the church singer is the message he brings and the desire in his heart to deliver it in all its simplicity and beauty without display of acquired vocal ability. The manner of the singer is more in evidence than the music he assists in making. A salaried member of a choir is no more objectionable than a salaried minister so long as the motive is sincere. The ideal aggregation, not to cast any reflection upon the older singers, is a choir of young people whose names are on the roll of the church in which they sing.

The choir member makes a mistake by being absent from rehearsals; by being late; by finding fault with the selections of the director; by inattention; by whispering; by engaging in unnecessary levity, chewing gum and reading (or sleeping) during the sermon.

The chorister makes a mistake when he is cross or irritable or lacking in adroitness and skill; when he gesticulates wildly; when he stamps his feet or claps his hands incessantly; when he shouts at his singers or otherwise makes a clown of himself.

The church member makes a mistake by failing to join in the singing of every congregational hymn, unless physically incapacitated, and by withholding financial and moral support of the choir.

The leader is really the music teacher of the church and community. People will nearly always sing heartily and enter sympathetically into divine worship through the praise service if they are given the best music through competent leadership. "The gospel song must not be allowed to perish, for if it does the sermon will also die." Never cater to sensationalism! Rather use all your influence to develop a more spiritual, praiseworthy and devotional atmosphere in each service and congregation!

International Sunday School Lessons—August, 1932

August 7, 1932

The Ten Commandments—1

Exodus 19 and 20. Lesson portion, 20. 1–11

The Ten Commandments offer a simple, yet difficult, lesson to teach: simple because their face value seems easy to grasp, difficult because their full meaning is so profound, the application of them so searching, the keeping of them so impossible in merely human strength.

The first thing to do is to read carefully through chapters 19 and 20. This gives the setting of the commandments,—what went before their pronouncement by God, and what followed after.

There is perhaps no portion of the Old Testament that has influenced human life and government more than this. There never was a time when America needed more to know and obey the Ten Commandments.

Chapter 19 is the key to the subsequent history of the Hebrew people up to the death of Christ Jesus.

The Mosaic covenant, so called, was conditioned on obedience (19. 5, 6, "If . . . . then . . . ."). It was offered by God and accepted by the people, a covenant by mutual agreement. It established a unique relation between God and Israel as a nation, just as the Abrahamic covenant had established a family or racial relation between God and Abraham's seed.

The majestic circumstances of the giving of the law, as in 19. 9–25 and 20. 18, taught Israel the holiness, the separateness of God, the awful distance between a holy God and a sinful creature.

The rightness of the conduct required in the Ten Commandments was not born at Sinai. They are essentially right for mankind everywhere and everywhen, not for Israel only. They embody eternal principles given by God himself to Israel on behalf of the whole race.

They are more than a civil code. The duties relating to God are religious. The duties relating to man constitute an exalted moral code. The 10th commandment is not found on any civil law book, for the reason that it could not be enforced.

Our Lord extended their application beyond the outward act to the inner spirit and motive (Matthew 5).

He summarized these negative prohibitions in positive form: "Thou shalt love the Lord thy God . . . and thy neighbor as thyself" (Matthew 22. 37–39).

Paul reduced them to the single statement: "Love is the fulfilling of the law" (Romans 13. 9, 10). Love to God will respect his being, spirituality, name, day. Love to man will respect parents, life, sex, property, reputation, everything.

In teaching the Ten Commandments the first thing to insist on is that the scholars memorize them and be quite familiar with them by number.

Emphasize and spend time upon different commandments and different aspects of them according to the personnel of the class. With children, drive home the plain meaning and application! With adults, develop the wider and deeper significance! A word by word explanation is as good as any. The most direct form of offence is forbidden in each case, and it includes all variations of the offence.

The first four commandments, our lesson for today, look up, and express man's duties to God: which are his foremost duties.

I. The language seems not to deny the existence of other gods, but obedience to this commandment insures the monotheism which has distinguished Judaism and Christianity.

The kind of God one worships is fundamental.

II. Having established the being and exclusiveness of God, next comes man's proper approach to him as a spiritual being. Idols or images of any type invariably debase spiritual worship.

III. The name of God stands for himself, his personality. Society may overlook profanity and idle use of God's name, but God will never acquit a person guilty of such irreverence.

To talk "in vain" means in unreality, or with evil intent.

Our Lord set "Hallowed be thy name" as the first petition in his model prayer.

IV. The sabbath (rest) day came out of Eden: God here reminds Israel to keep it sacred, separate from the six days of toil. A man's body, soul and spirit demand one day in seven for rest and refreshing.

The Christian observes the first day of the week as sabbath in commemoration of our Lord's resurrection and following the practice of the early church. The Jews observed the sabbath primarily as a day of cessation from toil. The Christian observes the Lord's day primarily as a day of worship.

How can we promote a better observance of these commandments on our own part? on the part of others?

Golden Memory Text—Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might! Deuteronomy 6. 5.

August 14, 1932

The Ten Commandments—2

Exodus 20. 12–21

For introductory considerations see last week's lesson, and clinch the doctrine of grace, not law, under which the Christian believer lives!

V. This commandment forms a sort of bridge between the first and second tables of the law, since parents stand in the place of God to the young child. Respect for parents was a religious duty in ancient times. (Compare China and other lands today!) If the relations have been honorable, it is easier later on to transfer filial affection and obedience to the heavenly Father. It puts upon parents the obligation to be of such character that their children can honor them naturally and willingly.

The family is the unit of ordered society. "Children, obey your parents in the Lord: for this is right!" (Ephesians 6. 1.) One who has not been trained to respect and obey his parents is not likely to respect other forms of authority. There is no true family life if each individual—parent or child—is a law unto himself.

This is a commandment that has a limit: parents may die. Honor them NOW while they are alive!

The breakdown of American family life is one of the most danger-fraught problems the country faces.

VI. Murder, unjustifiable killing, by methods direct or indirect, is what this commandment forbids. Human life is sacred, because man is made in God's image (Genesis 9. 5, 6). Woe betide the nation in which human life in any direction is held cheap!

Our Lord extended the scope of this commandment in Matthew 5. 21, 22.

VII. Sex relations must be guarded, else the sanctity of marriage and the purity of the family will be lost, as well as the bloom of personal chastity.

See our Lord's words in Matthew 5. 27, 28! No sin is so damning and tragic to the individual as sexual sin.

VIII. Personal property is the basis of stabilized society. The thief, whatever form his thieving takes, is an enemy of society.

Besides tangible property, one can steal another's reputation, good name, time, affections, etc. One can steal in countless indirect ways that are not in the statutes.

IX. False witness can be borne in other ways than by the spoken lie,—by deception, exaggeration, misrepresentation, insinuation, gossip, slander, etc. We need a revival of rigid truthfulness and honesty.

X. This cuts deeper than any other commandment. It probes the inner life. It prohibits an inner feeling or motive, not an outward act.

Improper desire is the antithesis of love. It is a motive which prompts to every sin in the calendar.

Once more we say, make plain to scholars that the Christian believer is not under the bondage of Mosaic law as such! Review again the law of love as noted in last Sunday's notes above!

Golden Memory Text—Thou shalt love thy neighbor as thyself! Leviticus 19. 18.

August 21, 1932
The Tent of Meeting

Exodus 32 and 33. Lesson portion, 33.7–16

The background of this lesson, and its connection with our previous lessons, are in chapter 32, which should therefore be read through. It is the narrative of Israel's worship of the golden calf during Moses' absence in the mount, of God's wrath, of Moses' intercession, of his return to the camp and the measures he took to wipe out their idolatry, and of his return to the mount in a sacrificial spirit.

God now directs Moses to resume the journey, and says he will not himself go in the midst of Israel, but will send an angel before them (32. 34; 33. 1–3). Bad news for Israel, coming upon the rebuke and discipline and judgment upon them because of their idolatry!

The tent of meeting outside the camp, 33. 7–11.

This was not the Tabernacle of which God had given Moses the pattern and details in the mount, as recorded in chapters 25 to 31: for its construction was not begun till after this episode, in chapter 35.

It was a tent called by Moses "The tent of meeting": Moffat reads, "The Trysting tent." No details are given except that it was a tent where God might be sought and found, with Moses as middleman. There were no sacrifices or priestly ritual as yet.

Why outside the camp? Two reasons are advanced by Bible interpreters: either to indicate the separatedness of a holy God from sinful man, or to symbolize the withdrawal of God's presence from their midst because of their recent apostasy.

Every one who sought the Lord went out to the tent, but the record specializes on Moses. More than ever the people realized his key position as mediator and link between them and God. So whenever he went out to the tent of meeting, we are told, all the people stood at the entrances to their own tents to watch him, and when the column of cloud descended and stood at the entrance of the tent they worshipped. Whatever their sin had been, their anxiety was eased while Moses had access to God. They were not abandoned by God.

Query: What was in general the nature of the communications Moses had with God?

Note the reference to Joshua, and its significance!

Moses and God, 33. 12–23.

It is an unusual incident, this colloquy between Moses and God. We have not seen such gracious intimacy on God's part with any other person since Abraham. The account of it must have come from Moses himself, or Joshua.

Moses is bold and argumentative in his communion. He makes a plea for fuller knowledge. God does not answer his immediate requests, but he promises his presence with Israel, and a safe settlement in the Land. That point is gained,—God's continued presence in their midst, and not merely a substitute.

Then Moses seeks a new vision of God's glory as assurance for his new task.

It was God's presence with Israel that separated or singled out Israel from all other peoples (16). The Christian believer has the living Christ dwelling within.

It was good to have God's guidance by any means. It was better to have God himself as guide, and to have access to him. Compare Matthew 28. 18–20. God will meet any man anywhere in Christ.

Golden Memory Text—The Lord spake unto Moses face to face, as a man speaketh unto his friend. Exodus 33. 11.

August 28, 1932
Gifts for Building the Tabernacle

Exodus 35. 4 to 36. 7. Lesson portion, 35. 21–29

As yet we have had no lesson on the Tabernacle, and to pretend to study the Old Testament without a study of the Tabernacle is foolish. Any way you look at it, the Tabernacle was one of the outstanding factors in Israel's history. The pattern and every detail concerning it were God-given. It was the center of Israel's religious life for centuries. In its details it was a figure of the person and work of Christ.

The teacher should therefore read and master, at least in outline, the contents of chapters 25 to 27 and 35 to 40, where the glory of the Lord fills the completed structure.

If possible, have a diagram or models of the Tabernacle and its parts in class.

Be sure to emphasize its spiritual significance as a gracious provision for the forgiveness of violations of God's laws!

Gifts for the construction of the Tabernacle.

Moses had already pictured the Tabernacle to the people as he had received it from God in the mount. Now the time has come to construct it and set it up.

The Tabernacle was a tent in the shape of a square room. The four sides were movable frames of upright posts with connecting bars, the studding being set in silver sockets or pedestals. Four sets of huge curtains or coverings in sections were spread over this frame, the innermost made of linen, the next of goats' hair, then rams' skins dyed red, and on the outside a covering of leather made from badger or porpoise hide. Outwardly it must have presented a plain appearance, but within all was beautiful.

Maclaren once called our lesson portion "An Old Subscription List." Everything needed for the Tabernacle

had to be found right there at Sinai, and brought as an offering to Jehovah. Remember, the Israelites were refugees, and every gift was a sacrifice that could not be replaced!

Much of the needed material was at hand, but where did they get the silver and gold and precious stones? Perhaps these were what the Egyptians showered upon the people the night of the Exodus (12. 35, 36). The people had stripped themselves of their ornaments in their penitence after the golden calf idolatry (33. 5, 6). Now these objects find a better and a holier use.

"Willing" and "Brought" are the keywords of our lesson portion. But material gifts were not all that the people contributed. Many of the gifts represented skilled labor, high artistry. One's time and talents can be devoted to God as well as one's substance.

The list of articles throws light on the conditions in camp, for they must have had a variety of tools, melting pots, spinning wheels, etc., to be able to make the various articles.

This is a lesson in giving. A willing heart is the secret of enthusiasm and generosity everywhere as well as in religion. Here the offerings were so abundant that Moses had to call a halt, 36. 3–7.

Giving is to be the outward and sacramental sign of the inward grace of devotion to the will of God.—G. Campbell Morgan.

How can we best teach children the spirit and habit of giving, both of gifts and of personal effort and of time?

Golden Memory Text—Honor the Lord with thy substance and with the first fruits of all thine increase! Proverbs 3. 9.

CHRISTIAN ENDEAVOR TOPICS—AUGUST, 1932

Mrs. Ida Q. Moulton

How Does Nature Speak to Us about God?

Psalm 19. 1–6. August 7, 1932

A father and son in the garden were intently watching the flight of a flock of wild ducks across the sky. Softly the father repeated:

"He who from zone to zone
Guides through the boundless sky thy certain flight."

Here the boy interrupted: "Father, I am glad you said that!"

"Why?" asked the father.

"I saw so much more when you said that while the wild ducks were flying over."

"How much do you see?"

"I see the wild ducks and God."

O Lord, how manifold are thy works!

* * *

The short prairie-grass of the West would cut only one-fourth or one-tenth as much hay to the acre as the blue-grass of Kentucky, the timothy of Ohio, or the alfalfa of California; but it has a seed rich in oil that gives it a great forage value.

One of the wonderful things about nature is the adaptation of the grasses to the needs in different localities. "In the world's audience hall the simple blade of grass sits on the same carpet with the sunbeams and the stars at midnight."

* * *

A naturalist vacationing in Scotland one day went into the Highlands to study the heather bell in its native glory. Not wanting to pluck the flower, he knelt down to it, adjusted his microscope, and reveled in its beauty.

A shadow fell upon his instrument. Looking up he saw a shepherd intently watching him. Without a word the naturalist plucked the flower, handed it with the microscope to the shepherd who took it, and after gazing at the flower through the glass long and earnestly, with tears running down his face he exclaimed:

"I wish you had never shown that flower to me."

"Why?" asked the naturalist.

"Because, man, these rude feet of mine have trodden on so many of them!"

A beauty so poignant as to bring tears can come only from a hand that is divine.

* * *

N—othing in nature is unbeautiful.—Tennyson.

A—ll are but parts of one stupendous whole,
Whose body nature is, and God the soul.—Pope.

T—he mists enfolded me with soft white arms,
The birds did sing to lap me in content,
The rivers wove their charms,
And every little daisy in the grass
Did look up in my face, and smile to see me pass.—Stoddard.

U—nwearied power
Forms, opens, and gives scent to every flower.

R—ocks rich in gems, and mountains big with mines,
That on the equator ridgy, rise,
Whence many a bursting stream auriferous plays.—Thomson.

E—ver charming, ever new,
When does the landscape tire the view?—Anon.

Our Father's World

Psalm 8. August 14, 1932

A scientist who has photographed thousands of snowflakes has never found two of them alike. After 40 years of study he believes no two have been made alike, and yet always the angles of crystallization in their filaments are either 60 or 120 degrees.

Hast thou entered into the treasuries of the snow and seen the infinite painstaking in our Father's world?

* * *

In many parts of the ocean fresh water springs burst from the bottom of the sea. Trading vessels visit these springs in order to provide themselves with a supply of fresh water. "The sea is his, and he made it."

* * *

Have you not been held spellbound at the sunset's glow? and marveled at the perfection of a blade of grass in the dark glen where no sunbeam ever shone? or filled with awe as you watched a mighty wave climb the cliff-bound shore, leaving a tiny rainbow-tinted seashell at your feet?

There's not a leaf that falls upon the ground
But holds some joy of silence or sound;
The very meanest things are made supreme
With innate ecstasy!

* * *

N—otice the wisdom and power of God in capillary attraction! From the tiny rootlets through the mighty oak flows the life-giving sap.

A—water hole on a stock ranch is almost as valuable as a gold mine, said a rancher. Water for domestic and agricultural uses is one of God's great evidences of his care.

T—he instinct of the silkworm to eat the mulberry leaves, coil the fiber in it into a cocoon for a cradle for its baby, thus making silk wearing apparel. Such provision could come only from a mind of wisdom.

U—nder a tropical palm tree, writes a tourist, I have seen a man kick the tree and bring down his dinner. But sturdy manhood is not developed that way. It is good for man to wrench his food from the ground.

R—eckless destruction of mountain trees causes quick run-off of water, followed by costly droughts and destructive floods.

E—very drought, however, has been succeeded by copious rains, bringing a blessing out of distress. Just here how natural laws harmonize with the spiritual!

Qualities of a Christian

Romans 12. 9–18; Philippians 4. 8. August 21, 1932

"Can you explain or define loving-kindness?" asked one devoted Christian worker of another.

"No," was the reply, "I cannot, but I can recognize it when it is there because it oozes out of every pore."

Lovingkindness is a deep-seated characteristic of a Christian. Even the heathen can catch the spirit of Christ through kindness.

* * *

Said a divine: "In cultivating Christian qualities you may have to commit murder."

You must kill off that habit of unkind judgment of others. The old law of tit-for-tat is still working;

That disposition to want things your own way. Concessions are good for the soul;

That tendency to exaggeration. When indulged in too freely all your statements become discounted;

That urge of racial distinction;

That disposition to follow the line of least resistance.

Upon a monument erected to a young life-saver in the Arctic are these words: "If I save my life I lose it."

* * *

Honesty should be the hallmark of every Christian.

Marie Corelli has said in one of her novels: "To me there is nothing more appalling in the whole amazing spectacle of modern civilization than to see thousands of men and women publicly professing what their private lives deny."

Said another: "To me there is nothing more encouraging in this amazing spectacle of modern civilization than to see thousands publicly living a straightforward life with a background of untarnished honesty."

The power to bind or loose to truth is given:
The mouth that speaks it is the mouth of heaven.
The power which in a sense belongs to none,
Thus understood, belongs to everyone.

* * *

John Wesley once reproved a man for scolding.

"But," replied the one taken to task, "scolding is the only talent I have."

"Then," said Mr. Wesley, "take that talent and hide it in a napkin: you will never be asked for it in the day of judgment."

A universal quality with which both saint and sinner have to deal is temper. When let loose it includes all other un-Christian qualities. A medical authority of highest repute says that excessive labor, exposure to wet, heat and cold, deprivation of sufficient quantities of necessary and wholesome food, habitual bad lodging, sloth, and intemperance are all deadly enemies of human life, but there is none of them so bad as a violent and uncontrolled temper.

It might be added, a more destructive quality to the Christian graces cannot be found in Satan's armory.

Why Do Some Approve of Christ, but Reject Organized Christianity?

1 Corinthians 3. 1–7. August 28, 1932

Some approve of Christ because—

J—esus
E—xactly
S—uits
U—s
S—inners

Some reject the church because to them it appears unfriendly.

"I do not go to church because it is too cold and unfriendly."

To this one replied: "Well, that is like riding on the vestibule of a train because we do not care for the people inside. Try being friendly yourself! There's nothing quite so warming as a good handshake."

* * *

Said a Jew to a traveling salesman:

"The trouble with you Christians is that there isn't one of you that dares to live what Christ stood for. If the Christians of the world dared to live what they profess for one month, they would convert the world. I dare you to live one month up to what you profess, and up to what you claim Christ stood for!"

Are we as members of organized Christianity (the church) insincere, or just plain pretenders?

* * *

A renowned judge said: "Approximately 3000 cases were brought before me in my five and one-half years of service on the bench in the county court of Brooklyn, N. Y. During all that time I never had to try a man who was at the time of the alleged offence, or ever had been, an active member of a church.

* * *

Dr. E. Stanley Jones, speaking from his long experience in the East, sums up the way the East looks upon the West with "four great immoralities."

1st, the immorality of Western snobbery, as displayed toward the ancient faiths of the East, and in denominationalism as seen in churches in the West;

2nd, the immorality of unreality, as evidenced in the great gulf between professing and practising Christians;

3rd, the immorality of race prejudice;

4th, the immorality of economic exploitation.

Is the East justified in their viewpoint? Have you yourself seen any such immoralities in Western organized Christianity?

❖ SELECTED THOUGHTS FOR THE QUIET HOUR—AUGUST, 1932 ❖

MONDAY, 1st. *I will meditate in thy precepts, and have respect unto thy ways. Psalm 119. 15.*

It is easy to race through a Scripture portion and get little out of it, but God would have us spend time and turn it over and over until we have his thought. —"Spiritual Life."

TUESDAY, 2nd. *I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. John 15. 5.*

Our Lord here teaches us the law of

growth. As he in his human childhood increased in wisdom and stature and in favor with God and man (St. Luke 2. 52), so we are to grow, and we must be patient.—Floyd W. Tomkins.

WEDNESDAY, 3rd. *Praying in the Holy Ghost. Jude 20.*

Praying in the Holy Ghost is but cooperating with the will of God, and such prayer is always victorious. How many Christians there are who cannot pray, and who seek by effort, resolve, joining prayer circles, etc., to cultivate in themselves the holy art of intercession, and all to no purpose. Here for them and for all is the only secret of a real prayer life: "Be filled with the Spirit," who is the Spirit of grace and supplication.—J. Stuart Holden.

THURSDAY, 4th. *What time I am afraid I will trust in thee! Psalm 56. 3.*

Look up and say that when you are afraid, and you will yet thank God for the school of sorrow which was to you the school of faith!—A. B. Simpson.

FRIDAY, 5th. *Ye are not your own: for ye are bought with a price. 1 Corinthians 6. 19, 20.*

That is the remembrance that keeps the spirit lowly and that fills the heart with love for him whose I am and whom I ought to serve.—J. H. Jowett.

SATURDAY, 6th. *Wherefore come out from among them, and be ye separate, saith the Lord! 2 Corinthians 6. 17.*

Open union with the people of God is most desirable. It would argue disloyalty in a soldier if he would not wear his regimentals and refused to take his place in the ranks.

SUNDAY, 7th. *God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. John 3. 16.*

Reverse the word "believe," and it is "live by." It is the rendering up of the life to a certain truth, a governing of the whole being by the spirit of a certain statement. What is that statement? "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." When a man can, with all the love and energy of his heart, lay hold upon this statement he is a saved man; he has a life in his heart that means pardon, peace, heaven.—Joseph Parker.

MONDAY, 8th. *The very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ! 1 Thessalonians 5. 23.*

The meaning of being a Christian is that in response to the gift of a whole Christ I give my whole self to him.—Alexander Maclaren.

TUESDAY, 9th. *Simon, son of Jonas, lovest thou me? . . . Lord, thou knowest all things: thou knowest that I love thee! John 21. 17.*

Oh, if we could make this missionary problem a personal one, if we could fill the hearts of the people with a personal love for the Saviour who died for them, the indifference of Christendom would disappear, and the kingdom of God would appear!—Andrew Murray.

WEDNESDAY, 10th. *Give us this day our daily bread . . . forgive us our debts . . . lead us . . . ! Matthew 6. 11–13.*

After I have prayed for the carrying out of God's purpose through the length and breadth of the great parish of God, what may I ask for myself? Three things: Daily bread, daily forgiveness, and daily leading. Feed me, forgive me, and keep me straight!—James A. Francis.

THURSDAY, 11th. *I will say of the Lord, he is my refuge and my fortress; my God; in him will I trust. Psalm 90. 2.*

It is a poor trust that lives by argument. Here is faith's birthplace and home,—in knowing God.—C. H. Spurgeon.

FRIDAY, 12th. *What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. Genesis 32. 27, 28.*

Would the Stranger have asked for the open confession of his undesirable name if he had not meant to blot it out and to give him a new name of honor and worth? This is how God transacts with me in the most solemn seasons of my history. I pass through the same discipline.—Alexander Smellie.

SATURDAY, 13th. *Out of the abundance of the heart the mouth speaketh. Matthew 12. 34.*

If the heart were full of God the tongue could not refrain to talk of Him. The rareness of Christian communication argues the common poverty of grace.

SUNDAY, 14th. *In him was life, and the life was the light of men. John 1. 4.*

One must express a deep regret that Christianity is so exhaustively studied but so sparingly lived; that we know so much about it, and yet so little of it; that we so painstakingly explore every nook and cranny of the bypaths, and yet so skilfully avoid the way; that the reality and the truth of Him whose supreme and total contribution to the world was life, should be sought so much today apart from life rather than in it.—Harold Cooke Phillips.

MONDAY, 15th. *This is the will of God. 1 Thessalonians 4. 3.*

The grace to do some special act of God's will comes abundantly to him who has yielded himself to do all of that will.—James H. McConkey.

TUESDAY, 16th. *He hath led me, and brought me into darkness and not into light. Lamentations 3. 2.*

The great thing to remember is that God's darknesses are not his goals. His tunnels are means to get somewhere else. Yes, his darknesses are appointed always to his light. Therefore be patient, my soul!—J. H. Jowett.

WEDNESDAY, 17th. *So I prayed to the God of heaven. Nehemiah 2. 4.*

Could we see what is behind the curtain of the invisible world we should be able to trace streams of spiritual influence passing from the heavens at the instant that the prayer of faith is ascending from some lonely closet and terminating upon the persons whose names at that instant are being held up before the throne.—A. B. Simpson.

THURSDAY, 18th. *It was noised that he was in the house. Mark 2. 1.*

Those who have Christ in their homes do not look like other people. There is a radiance or sunniness about them that tells of an unworldly source of joy. There is something about their speech, too, that lets out the secret: they cannot help talking about their guest. So, in spite of themselves, the family in whose house Jesus is will disclose the secret.—J. R. Miller.

FRIDAY, 19th. *Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, I counsel thee . . . Revelation 3. 17.*

True self-discovery always comes by submitting our life to the searching of

God, that he may tell us the poverty he sees there. This is the only thing that will save us from self-delusion.—George Wilson.

SATURDAY, 20th. *That ye may know . . . what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead. Ephesians 1. 18–20.*

Oh, let us cry to God, let us trust God for his Holy Spirit to enable us to claim nothing less every day than the exceeding greatness of his resurrection power working in us!—Andrew Murray.

SUNDAY, 21st. *Lazarus is dead . . . Let us go unto him! John 11. 14, 15.*

We can find peace and an assurance of safety through service. In the time of coldness of heart, when the whole of faith seems strange, when the burden is heavy and the sky is clouded, to forget self in doing for others is often a divine way of keeping us. So many weary souls need a kind word! So many hands are hanging down waiting for a warm clasp of sympathy! And loneliness is crushing to earth some poor child who is friendless. To bring a bit of cheer, to touch reverently the head bowed in despair, to sing a melody of rich comfort in the midst of the awful sounds of human struggle, this is to follow Christ, and in following him to find a new reality in true religion and in goodness. —Floyd W. Tomkins.

MONDAY, 22nd. *Today, if ye will hear his voice, harden not your heart! Psalm 95. 7, 8.*

I see no day but today. The instant time is always the fittest time. Grant, therefore, that today I may hear thy voice! And if this day be obscure in the calendar, and remarkable in itself for nothing else, give me to make it memorable in my soul!—Thomas Fuller.

TUESDAY, 23rd. *I called upon the Lord. Psalm 118. 5.*

Ours the God who lives and moves;
Ours the God who cares;
God of all, for all he loves;
God of answered prayers!

WEDNESDAY, 24th. *In whom we have boldness and access with confidence by the faith of him. Ephesians 3. 12.*

The believer should be familiar in the house over which Christ is set, and draw near with full assurance of faith. Come and tell him all your wants and desires freely, without concealing anything from him: for that would argue distance and distrust. The stronger faith is, the more wants it tells, and the more fully it tells them.—Thomas Boston.

THURSDAY, 25th. *The time, . . . yea, the set time, is come. Psalm 102. 13.*

God's set time has always come when you are ready and willing to do the thing which lies next you.—D. L. Moody.

FRIDAY, 26th. *In everything give thanks: for this is the will of God in Christ Jesus concerning you! 1 Thessalonians 5. 18.*

We may not always feel like thanking God for all things, but let us always will and dare to do it! Let us not look at the providence, but at the Father behind it! Though at first sight we may be disappointed and sad, whatever the Father sends must be the best. Dare to believe it, and you will come to find it so!—F. B. Meyer.

SATURDAY, 27th. *Vain is the help of man! Psalm 60. 11.*

Surely our house is left to us desolate if we have no knowledge of a gracious companion, if we cannot say, "I am not alone, for the Father is with me."—Hugh Black.

SUNDAY, 28th. *Woe unto you, scribes, Pharisees, hypocrites! For ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Matthew 23. 27.*

No form of pretence is so objectionable as religious pretence, no honors so vain as arrogated honors, and no worship so soul-destroying as that which consists merely in the act.—W. M. Scroggie.

MONDAY, 29th. *Before honor is humility. Proverbs 15. 33.*

A clock with a notion never to strike less than twelve would be a nuisance instead of a joy. It would be like some people,—such people as are indisposed to do anything unless they can do some big thing. Learn now that the ability to do great things belongs to those who are disposed to do little things!

TUESDAY, 30th. *I am the Lord thy God. . . . Open thy mouth wide, and I will fill it! Psalm 81. 10.*

Appropriation is always the measure of blessing. God is not straitened in himself, but, alas, he is sorely straitened in us! We are constantly limiting him by our unbelief, so that he cannot do the mighty works that he would and could. —Arthur T. Pierson.

WEDNESDAY, 31st. *Ye shall be witnesses unto me . . . unto the uttermost part of the earth. Acts 1. 8.*

This is the distinctive characteristic of the gospel. It goes from its starting-place. It says it will not return, except bringing sheaves with it. It says, I will begin at Jerusalem, but I will go forward until I have touched every land and every island, and have translated myself into every speech, and have created speech and civilization. And I shall come back again, and Zion shall be the praise and joy of the whole earth!—Joseph Parker.

BIBLE NOTES FOR DAILY DEVOTIONS—AUGUST, 1932

President W. Douglas Mackenzie, D.D., Hartford, Conn.

Monday, 1st. 2 Corinthians 6. 1–4

1. Paul wishes his friends to know on what grounds they ought to defend his authority as an apostle of Jesus Christ. He has already asserted that his supreme motive is the constraint of Christ's love and the sense of responsibility to him; also that the basis on which alone anyone can be such an apostle is the fact that in Christ, and in Christ alone, can the world be reconciled to God. Now he breaks into a further and powerful argument.

2. In fact, Paul now appeals to the credentials on which he can rely and which to any honest mind will prove his sincerity and his divine authority. He sets the matter on the highest conceivable level, for he claims to be a coworker with God. That familiar phrase, which we use so glibly, when it was first spoken was one of the most daring ever uttered by a human mind.

3. It is grace—the supreme thing in

the universe,—which is the basis of his life and of his message. What if in any man's life God's grace should count for nothing? Can we imagine a greater personal moral disaster than that? No wonder a note of earnest pleading is in Paul's voice as he begs his friends to see that in their case the rich deeds of God in Christ shall not go to waste!

O Lord, whose love in Christ is man's supreme good, grant that we may receive it with humble hearts! In his name. Amen.

Tuesday, 2nd. 2 Corinthians 6. 4–10

1. It would take much time and space to draw out all the valuable lessons which are contained in this remarkable passage. All commentators emphasize the literary skill and the moral fervor of these verses. There is a rhythm of thought and expression which makes one wonder whether a man who was dictating a letter could possibly construct it (as it were) on the spur of the moment. The arrangement of ideas, the choice of words, the balancing of phrases are so elaborate and effective.

2. On the whole the passage gives a picture of a man whose whole self was given over to an unselfish life, who for the sake of loyalty to an unseen Lord was willing to endure all kinds of affliction and undertake all kinds of labor and face all kinds of danger without losing his marvelous poise of mind or peace of soul.

3. The climax of this self-revelation is reached in the assertion in verse 10, where sorrow is swallowed up in joy; where personal poverty is endured that a multitude may be made eternally rich; where a man can claim possession of no home, no financial endowment, no social glory as his own, and yet he lives as if he owned the universe. So rich is he in Christ, so happy in God!

O thou who didst thyself become poor that we may become rich, grant us thy Spirit as thou didst grant it to thine apostle! Amen.

Wednesday, 3rd. 2 Corinthians 6. 11–13

1. He is a great-hearted man, this apostle and slave of Jesus Christ. He has a mind which must be reckoned among the most richly endowed by nature and most divinely used by the grace of God in the whole history of man. But he is utterly unlike that type of powerful mind with which we are too familiar, which is proud, and condescending, and self-seeking. His heart is as great in generous love as his mind is great in the reach and strength of its qualities.

2. In these three verses of broken composition his heart shows itself in strange proximity to the magnificent intellectual qualities of the preceding stately passage. His use of the word "O Corinthians" is an expression of tender intimacy. "It is my heart that is speaking to you," he says. "If there is any embarrassment in our relations it is not on my side, but on yours."

3. "Nay," he goes on to say, "I feel toward you as a father toward his beloved children. If therefore you wish to repay me in kind, open your hearts toward me as mine has always been open toward you!"

It is a noble appeal, worthy of the apostle and worthy of his Master.

Let us pray that in all our churches and their institutional life this spirit of broad-minded charity may spread!

Thursday, 4th. 2 Corinthians 6. 14 to 7. 1

1. This is a strange passage, which has caused much discussion because it breaks in upon the course of the apostle's thought without any apparent reason. If we omit it and connect 6. 13 directly with 7. 2 we find that the argument proceeds naturally and consecutively. Various theories have been proposed to explain this paragraph, but none has received universal approval.

2. The command, "Be not unequally yoked with unbelievers!" does not refer only to marriage relations. It applies to all intimate connections in which our personality may deeply affect another. The Christians who are thrown among people of alien morals in daily life must guard against the weakening of their own faith, the lowering of the standards of Christ, which may result. There will be practices which they must avoid which others call innocent. There will be convictions which they cherish which others call foolish. And people will sneer at them for being Puritanical!

3. Let them do so! the apostle would say. Be you strong and fearless! Above all, remember that you are of a new and divine family, whose father is God. If you are separate and clean, if you feel sometimes lonely and are afraid of being narrow, remember that he calls you his sons and daughters! There is a serene and lofty joy in that relationship which outshines all earth's lures.

O Lord of the heart, give us and the children of our day pure hearts that we and they may live in the smile of our Father! Amen.

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

Friday, 5th. 2 Corinthians 7. 2–4

1. Of the entire passage, verses 2–16, Denney has well said:

"In this fine passage St. Paul completes, as far as it lay on his side to do so, his reconciliation with the Corinthians. The end of a quarrel between friends is like the passing away of a storm. The elements are meant to be at peace with each other, and nature never looks so lovely as in the clear shining after rain. The effusion of feeling in this passage, so affectionate and unreserved; the sense that the storm-clouds have no more than left the sky, yet that fair weather has begun, make it conspicuously beautiful even in the writings of St. Paul."

2. The passage opens with a renewal of the warm language of 6. 11–13. He knows that there has been vile gossip among them against his reputation. He has been accused of unjust and hard treatment of certain unnamed individuals, and he hotly denies these accusations. And he therefore appeals to the love which he knows that they really have toward him. "Why not have the same confidence in me that I have in you? I am proud of you: why should you be ashamed of me?"

3. And he almost claims a Godlike or Christlike love for them when he says:

"Ye are in our hearts to die together and live together."

Amid all dangers to his life, in life and death, his heart is given to them. As John Calvin exclaims:

"Would that all pastors could have the same emotion!"

O Lord of all our life, who hast both died and lived for us, help all thy ministers to have for their people a love like that! Amen.

Saturday, 6th. 2 Corinthians 7. 5–9

1. The apostle goes back to 2. 13,

where he describes his intense anxiety about a certain letter which he had written to the Corinthians. (As we remarked before, many scholars think the letter referred to included 2 Corinthians 10 to 13. 10, which in the course of time became attached to this letter.) He had sent Titus to carry on a ministry of reconciliation among them, but was so anxious about the result that he could not stay at Ephesus, but set out to meet Titus and get the news of his success or failure as soon as possible. He now describes his deep emotion and joy when he met Titus in Macedonia.

2. Before they met he was apparently in a miserable state of mind. The usual enemies of the gospel were around him wherever he went, and in his heart there were those haunting fears about events at his beloved church at Corinth. Did they understand? Had they seen how he loved them, even when he expressed strong disapproval of their conduct? Had they repented of that strange wrong which they had done him and the cause of Christ in their midst?

3. Here he is all at once overflowing with joy. Titus brought to him the gladdest of glad tidings. They had treated him, Paul's messenger, with great kindness and had received Paul's message with the right spirit. Now the "weariness of the flesh" is overpast. God has given him comfort. Even the thought that he had perforce hurt their feelings does not distress him as it did. They have taken the right attitude, and both their pain and his are swallowed up in reconciling trust and love.

O thou whose patient love is infinite, humble us before thy love and fill our hearts with a like patience! Amen.

Sunday, 7th. 2 Corinthians 7. 10-16

1. The apostle is enthusiastic about the change in the spirit of the Corinthian church which Titus reported to him. They have had sorrow, but it was not like the worldling's sorrow, dull and hopeless, mere corroding remorse. Their sorrow was clean and cleansing. It was a repentance which is at once pain and joy. For true penitence is awakened by the vision of love and is stimulated by a responsive love in one's own heart. It is a kind of pain, therefore, which one does not regret, since it carries healing and peace in its center.

2. And as for himself, the apostle has a corresponding pure satisfaction. The effect of his letter had proved to be excellent. Now "they knew better than before how deeply they were attached to him, and how much they would do for his sake." Out of that result of their painful controversy he drinks his cup of joy. The man who caused all the mischief and the man who suffered the wrong in that little church were now at peace. He has achieved perhaps more than he had planned, and his heart is full.

3. There is one beautiful feature of these closing verses worthy of special notice. Paul is rejoicing over the experience of his beloved young friend Titus himself. Even when he was most critical of the Corinthians he had spoken generously of them to Titus, and now he sees the fruit of that policy. Titus heard no bitter word from his lips, and hence was prepared both to give and receive unstinted affection on his recent visit to Corinth. How often our tongues spread mischief when silence would help to heal it!

O Lord of our hearts, give us wisdom in trying hours when we are perplexed by wrongdoers and are under sacred obligations to preserve peace! Amen.

Monday, 8th. 2 Corinthians 8. 1-6

1. Paul passes easily and skillfully to an entirely different subject. He can do so with confidence because he is now assured that all is well between the Corinthians and himself. He takes it for granted that he can resume the old manner of frank speech and affectionate exchange of sentiment. His new subject is one he had dealt with briefly in his former letter, 1 Corinthians 16. 1-3, namely, the contribution of aid to the poverty-stricken group of fellow Christians at Jerusalem. It will be a great triumph if he takes with him to that city a substantial proof that the Gentile Christians of a distant land feel affection and sympathy toward their brethren in Christ who are of the Jewish race.

2. He begins by telling them that the churches of Macedonia, which included those at Philippi and Thessalonica, had already responded most generously to this appeal. They were themselves in deep poverty and affliction, when people are most apt to be self-centered and selfish. But they had in their hearts a new well of joy, and in that joy, surrendering themselves more completely to God in Christ, they even begged to be allowed to give to those far-off lovers of their Christ.

3. There is a happy play in the Greek on the word for "gift," which may also mean "grace." Their act of giving was itself a grace or gift from God. Our word privilege is often used by us in this connection, but it is not of the full strength of Paul's word. Our desire to give is a gracious and generous act of God in our hearts. May it be multiplied in dark days throughout our churches!

O thou who hast given us even thy beloved Son, grant us thy Spirit that our hearts may be moved to succor our brethren in every kind of need! In Christ's name. Amen.

Tuesday, 9th. 2 Corinthians 8. 7-9

1. The apostle moves with the utmost delicacy in laying the situation before his friends. He is anxious, first of all, that they should realize (7) how great are those spiritual riches which they have received from God. "You abound in everything," he exclaims. And truly we may ask what mortals have any wealth to be compared with the supreme values possessed by these people at Corinth! Faith in Christ is theirs, and freedom in utterance, and knowledge surpassing that of the wisest Greek, and that eagerness of spirit which is the wine of the soul, and love between them and Paul: yes, this new kind of love which is the gold of heaven.

2. Having all this wealth the Corinthians ought to add something which becomes the glorious robe of the whole Christian character, — charity, outflowing love, spontaneous generosity. The man who possesses all of that kind of wealth will naturally become the man who would share everything with others. No, Paul says, I am not ordering you to do this thing! I have told you how prompt the Macedonians have been in raising money out of their poverty because I know that your hearts are already moved to do likewise.

3. And Paul sets in here one of the most thrilling verses in the New Testament. "Do people say they are poor? That is hard. But remember that some One once chose to become poor!"

That must have been hard: why did he do it?

"He became poor, utterly poor, that you might possess all the riches of God!"

Help us, O God, to see thy gift so great, so rich, so undeserved by us, that we may be moved to be like him. In his name. Amen.

Wednesday, 10th. 2 Corinthians 8. 10–15

1. One feels all through these passages that, as one scholar has remarked, "Money is usually a delicate thing to handle in the church." We see that even the apostle Paul was going carefully as he put the matter before his distant friends. Of course, distance and the need for writing instead of personal conversations on the matter make it, as usual, still more delicate. In addition, we must keep in mind always the extraordinary nature of the proposed transaction. We are accustomed to give to foreigners, but such a thing was then unheard of.

2. The apostle is appealing partly to their good heart toward brother Christians in Jerusalem and partly to their self-respect. He wants them not to fall below the standard they had arrived at a year ago. Let them think the matter over again so that the desire to help may be reawakened, and they will realize that his advice is both friendly and good.

3. Two principles are involved. The first is that he is asking them for proportionate giving. Not beyond their means are they to give, for they themselves must live and have if they are to give. The second is that all Christian giving must be mutual. They may expect that some day if they are poor and Jewish Christians have the means the gifts will flow in the opposite direction.

Let us pray that all Christians may live as stewards both of material and spiritual possessions!

Thursday, 11th. 2 Corinthians 8. 16–21

1. Paul is sending what we would call a deputation consisting of three men to help the Corinthians in raising the proposed fund for the poor at Jerusalem. The head of the party is Titus, whom the Corinthians already know and trust. And the apostle uses some beautiful language about him. He even renders thanksgiving to God for the eager spirit of Titus, recognizing that any impulse so noble and pure is a divine gift. "Yes," he tells them, "Titus is coming to you as if it were of his own accord. He did not need any urging or commanding from me. His own heart rose to the chance."

2. Another delicate idea is found in the suggestion that to raise money among the Corinthians is a service to them. Paul and Titus have been conferring in this matter and have felt strongly that the people who give really receive a heavenly boon in the will to give; and any minister like Titus who can arouse that sacred and divine desire is serving them as well as the objects of their benevolence.

3. Evidently a good deal of organizing had already been done. Certain unnamed churches had taken formal action and appointed those who were to raise the money and even see it carried to its destination. This enlarges our idea both of the extent of this movement and the dreadful conditions at Jerusalem which made it necessary.

O Lord of all men, we beseech thee to awaken throughout the world this spirit of pity and this eager desire to succor all who are in distress! In Christ's name. Amen

Friday, 12th. 2 Corinthians 8. 22–24

1. No reasons can be found why Paul did not name the two men who were appointed to work with Titus at Corinth. How much all students of Paul's letters have wished that he had mentioned more names and made more statements that would throw much needed light on the spread of the gospel during his lifetime! These two may be men who are named elsewhere in his letters. For instance, it is an ancient and widespread belief that the one referred to in verse 13 is Luke, the author of the third Gospel and the Acts of the Apostles.

2. We must emphasize the extreme care with which Paul provided for a complete supervision of the money which was being raised at so many centers and which must have amounted at last to a large sum. There must be no suspicion of dishonesty. For, as Denney says, "In handling money especially it is best to err on the safe side. If most men are too readily suspected by others, it only answers to the fact that most men are too ready to trust themselves." Auditors should always keep watch.

3. He calls the unnamed brethren "the glory of Christ." "What an idealist Paul was!" Denney exclaims. "To common eyes they might be commonplace men, but when Paul looked at them he saw the dawning of that brightness in which the Lord appeared to him by the way."

O God, give us eyes to see thy glory in the lives of all sincere lovers and servants of thy Son our Lord! In his name. Amen.

Saturday, 13th. 2 Corinthians 9. 1–5

1. There is a great deal of most familiar human nature in this whole discussion of a contribution from the churches. As he dictates in the familiar strain of this entire passage he suddenly says in a kind of good-humored manner:

"I know, of course, that I need not be making the old plea for help to those friends of Christ. I have long ago boasted to the churches in Macedonia about what Achaia was going to do. As I told them of your generous resolution they were roused to be your rivals."

2. But there had been some lagging at Corinth. Perhaps other troubles, the bitter personal wrangles already discussed, had clouded their joyous zeal, as such sins always do. That is why he is sending the deputation ahead, that when he comes with some Macedonian friends there may be no wonderment about the vanity of his boasts and their promises unfulfilled.

3. And all this is part of the procedure of the kingdom of Christ! He is ruling a mixed world, and it is long, laborious work to get his own pure spirit of love to be the supreme ruler of the motives of men.

O God, arouse in our day a deeper love and a purer intention in all our hearts that we may act ever with the mind of Christ! In his name. Amen.

Sunday, 14th. 2 Corinthians 9. 6–11

1. Our whole life may be likened to the work of the farmer. We are all always sowing seeds which will grow up and bear their appropriate fruit. Now even good seed may be poorly sown by a niggard heart. A man may grudge to see it disappear in the soil, forgetting to carry the picture before his mind of the rich return which each seed will bring at earth's harvest-tide. Or a man may sow abundantly. For example, in the farming of our spiritual life a man may give royally, having formed generous purposes in his heart. That man may expect a great return in heaven's harvest-tide.

2. With emphasis the apostle repeats that the gift is judged not by its mere amount in the markets of the world, but by the spirit from which it came. The true giver does not feel that he is forced to give and so does it with a grudge and

remembers it with regret. God is not in that kind of gift at all. He comes to the heart that is opened gladly to meet the need of a brother man. To open the heart in holding out the hand is to receive God in exchange for the gift.

3. This is evidently a supreme way of living which Paul describes. He knows it is hard to attain, and so he goes on to say that if we will let him God will bestow this grace, will lift us to this height. Nay, he may even multiply our possessions that we may have the more to give! There is no greed in this hope, no meanness in this reward. It is the law of life that they who live in God's way of generous love will as a rule find him generous in all ways to them.

Let us pray that the great principle of stewardship may fill all Christian hearts!

Monday, 15th. 2 Corinthians 9. 12–15

1. I can do no better than quote Denney's comments on these verses. "It is something to fill up the measure of a brother's needs by a timely gift, but how much more it is to change the tune of his spirit, and whereas we found him cheerless or weak in faith, to leave him gratefully praising God! True thankfulness to the heavenly Father is an atmosphere in which all virtues flourish: and those whose charity bears fruit in this grateful spirit are benefactors of mankind to an extent which no money can estimate."

2. On verse 13 Denney remarks: "In consequence of this charity the saints at Jerusalem were won to recognize more unreservedly the Christian standing of the Gentile brethren. Once the Christians of Jerusalem had had their doubts about the Corinthians and the other pagans who were said to have received the gospel. Now all their doubts have been swept away. The Gentiles have actually come to the relief of their poverty, and there is no mistaking what that means. The language of love is intelligible everywhere, and there is only One who teaches it in such relations as are involved here, Jesus Christ."

3. I think we must accept the traditional interpretation of the last words of this great discussion. The apostle pauses as he dictates, thinks of what he has been saying about generosity, its beauty, its joy alike for giver and receiver, its divine quality. All at once he pours out his own wonder and joy and praise to God, the source of all blessings, whose name is generosity and whose immeasurable, inexhaustible, ineffable gift is Jesus Christ. A universe of thanks to him!

O God, love is thy name, and Christ is thy love made manifest! We give thee thanks for thine unspeakable gift. Amen.

Tuesday, 16th. 2 Corinthians 10. 1–6

1. Denney in his exposition of this epistle uses as title to his chapter which deals with the verses before us the single word "War." That describes the whole of the last four chapters. They are written in what we can call by no other name than a white heat of indignation. They are so different in tone from the first nine chapters that many of the most eminent scholars believe they formed a separate letter, written before the nine, and are referred to by the apostle himself in 2 Corinthians 2. 3, 9 and 7. 8. How in the history of early manuscripts, which had many adventures, these last chapters got attached to the first nine, and what became of the original conclusion and the introduction to these four, no one will ever know.

2. It is a lesson to all who are engaged in a heated controversy and feel themselves compelled to express a righteous indignation to note how Paul begins his letter of rebuke. He refers to the character of Christ, to his meekness (Matthew 5. 5, 11. 29) and his "sweet reasonableness." This means that Paul knew the gospel story so well as to have a clear picture of the Master, and further that he had so described him to the Corinthians that they too knew that picture. If he must find fault and they must read his letter, let them both keep Jesus Christ before their minds all the time!

3. Some group at Corinth had strangely accused him of being a coward and a hypocrite. They said he was quite humble when he was with them and only brave when he wrote letters. Let them be sure that this is a false estimate of his spirit! He does live in the flesh and has its weaknesses, but as an apostle his habit is to live in the power of God, to submit all his plans and attitudes to the authority not of any human group, but only of Christ himself.

Let us pray that when we are wronged and have to deal with the wrong we may have, like Paul, the spirit of Christ in our hearts!

Wednesday, 17th. 2 Corinthians 10. 7–11

1. In this heated passage we find ourselves listening to people who are hurling personalities at one another. Let us see how Paul acquits himself! We ought probably to read the 7th verse as meaning: "Look at the facts that are before you!" Now apparently some men had arrived at Corinth who claimed to be "of Christ" in a sense superior to that of Paul. Perhaps they had known Christ when he was on the earth and taunted Paul's friends by asserting that he was a man of inferior authority to theirs. They were busy commending themselves and running him down.

2. They even tried to ridicule his appearance and manners. Here is a picture of Paul which may date from less than 30 years after his death:

"A man of middling size, and his hair was scanty, and his legs were a little crooked, and his knees were projecting (or apart); and he had large eyes, and his eyebrows met, and his nose was somewhat long, and he was full of grace and mercy. At one time he seemed like a man, and at another he seemed like an angel."

But this man or group of men at Corinth argued that he was much more impressive in his letters than when personally present.

3. Paul will not boast except in this, that his authority is to be found in the effect of his work. When he comes to them they will all see that while he can write effectively he can also speak effectively. And when he speaks they will all see that he is Christ's man, appointed by him to preach his good news.

Humble us, O Lord, in our thoughts of ourselves! Exalt us, O Lord, in our confidence toward thee! Amen.

Thursday, 18th. 2 Corinthians 10. 12–18

1. Let me again quote Denney, that master expositor of Paul:

"In defence of himself against these obscure detractors he can hardly avoid the appearance of self-commendation, which of all things he abhors. . . . These people measure themselves by themselves, and in so doing are without understanding. They constitute a religious coterie, a sort of clique or ring in the church, ignoring all but themselves, making themselves the only standard of what is Christian, and betraying by that proceeding their want of sense."

2. Against that spirit Paul has always set his face. He will not allow himself

to be classed. He is the apostle appointed by Christ with a universal message. He will measure himself only by that commission which authorizes him to speak to all men as having the same need of God and salvation, and to meet that need, which is essentially one, with the one heavenly boon of God's mercy.

3. Says Denney: "The proselytizer turned evangelist is the purest example in the world of Satan disguised as an angel of light. . . . And the safeguard of the soul against this base spirit is an interest like Paul's in the Christianizing of those who do not know Christ at all. Why should churches compete? The field is large enough for all the efforts of all evangelists."

Eternal Father and Saviour of all men, grant to all churches a clear vision of the work of winning the whole world to the love of Christ! In his name. Amen.

Friday, 19th. 2 Corinthians 11. 1–6

1. Paul enters here on one of the most passionate pieces of argument in all his letters. These intruders at Corinth are not merely undermining him,—that would be quite unimportant. He is not jealous for his own sake, though they have tried to ridicule him and replace him in the trust and affection of the Corinthian Christians. He is jealous for the gospel, for the honor of Christ, for the salvation of those his own beloved Corinthians.

2. He says, using the ancient imagery which likened Israel to a bride of Jehovah, that he had secured the marriage of that church to Christ. It is his ambition in the great day when the espousal shall be consummated to present them to him as a people of undivided loyalty and purest devotion. But how can he cherish that hope if he knows that they are listening to men who are not preaching the gospel of Christ? Even were they the chiefest apostles, he says ironically, yet he will not allow that he has less authority than they. Will his friends bear with these men who are really preaching another Jesus, another spirit, in fact, another religion?

3. Today there are many voices proclaiming another Jesus than him of the New Testament. Shall we bear with them and throw the apostolic teaching overboard? Shall we not feel with Paul himself that anything other than the gospel of the cross and the resurrection is not Christianity?

Let us pray that our own hearts be subdued wholly by the Spirit of him we call Saviour and Lord!

Saturday, 20th. 2 Corinthians 11. 7–15

1. One of the strong criticisms of Paul at Corinth seems, strange enough, to have been this, that he would not accept any money for his work. He did not say it was wrong, rather the opposite. Nor did he scruple when friends in Macedonia sent him supplies while working at Corinth to accept the gifts of love with joy. (See also Philippians 4.) But he made it a practice, at least in many places, to decline all fees for his services and to earn his daily bread with the toil of his hands. He had been trained in his homeland of Cilicia to make the tent cloth of goats' hair, called cilicium, for which it was famous.

2. It has been suggested that his sarcastic opponents may have used as an argument that he did not charge for his teaching because he really knew that it was not worth paying for. That is why he asks whether they really thought that he had committed a sin in preferring to work for his own living. He ironically says he had "so bled the other churches" who sent him help rather than take it from the Corinthians.

3. Then the apostle directly denounces the character of these enemies of Christ, as they really are. They pretend to be apostles, to be devoted men, but they are impostors. True, they can assume the outward appearance of real representatives of Christ. But even Satan, "in order to tempt us, must be made to look attractive, nay, to be like innocence itself." How shall we escape the danger of his subtle seductions?

O Lord, we fear the weakness of our own wills, the confusion of our affections and our judgments! Grant us day by day thy grace and power! In Christ's name. Amen.

Sunday, 21st. 2 Corinthians 11. 16–21

1. Paul has been put in a position which is most disagreeable to a man who is really humble and naturally reticent about himself. He would hate to say, "I did this, I accomplished that great work, I denied myself my righteous emoluments and privileges among you Corinthians." And yet by listening to men who were detractors, by inflicting injustice upon his honor as a servant of Christ, they have driven him to self-defence.

2. One expositor has paraphrased the apostle's defence of his self-defence as follows:

"I do not profess to be the Lord's mouthpiece (in this procedure): in this proud confidence I speak as a fool in his folly. Seeing that many glory from their low worldly point of view, I mean to do the like. For you can afford to bear with fools: you are so wise yourselves. Why, you bear with any of these impostors, no matter what he does: if he makes slaves of you, devours your substance, gives himself airs, and even strikes you in the face!"

3. Paul condescends to be a fool by boasting like these fellows, though he will boast of quite other things than they. How foolish he will seem to himself, a man of Christ, to be driven to this distasteful means of exposing the folly of his friends for enduring the folly of those impostors!

O Lord, teach us to walk in the way of the lowly mind, and when we boast, to boast only of thee! Amen.

Monday, 22nd. 2 Corinthians 11. 22–33

1. Then Paul as it were breaks loose. These people pretend that they are superior in their Jewish inheritance to the Saul of Tarsus. So he begins with some challenging questions and answers which prove that they cannot boast of a higher racial inheritance than he. Then what about their service of Christ? Oh, how mad it seems to drag that name and that service into this miserable personal controversy! But Paul with a sore heart feels that he is compelled even to this humiliation.

2. Then he enters on an amazing bit of autobiography. Who of these detractors can produce a list like this of what he has endured without complaining, taking it all as part of the price he must joyously pay for the glorious privilege of being Christ's herald to the Gentiles? He begins with sufferings at the hands of Roman and Jewish officials in the name of the law; then he comes to riots, then to accidents at sea, and the endless perils of his wide journeyings, when nature and man seemed to be leagued against his life. But why all this?

3. In addition, there was the pain of his work itself, when he was poor and unfed, when he was cold from lack of warm garments, and in it all, the heart

of it all, his shepherdly care for all his dear, dear converts. He carried the burden of all their distresses. He takes an oath in verse 31 that all this is true. But why all this? It is all for the pure love of Christ. Of that fact he can boast without folly.

O God, be with all thy true missionaries who today in Africa and Asia and everywhere are toiling in the spirit of thine apostle for love of Christ! In his name. Amen.

Tuesday, 23rd. 2 Corinthians 11. 30 to 12. 6

1. Every reader must feel as if there were a loss of dignity when Paul interpolates here a reference to his escape from Damascus. And it is impossible for us to find an adequate reason for this strange allusion to only one definite event in the long list of general sufferings and adventures. Perhaps the best is to suppose that he recalls this as the first of his persecutions and remembers the sense of humiliation with which he found himself being lowered from a city wall in a basket! Here is a picture of endurance in both kinds, the dangerous and the ridiculous, and each is hard to bear.

2. But with equal suddenness Paul passes to another kind of experience, that, namely, of two sublime revelations. The first of these occurred 14 years before he wrote of it in this passage. It was an act of Christ, the nature of which he could never explain. He only knows that he was carried up and up to heaven after heaven, even to a vision of Paradise. It is silly to call it pathological, because he himself called it incomprehensible. It remained for him "the most sacred privilege and honor that he had ever known." He had kept silent about it, but was now, alas! forced to speak of it against his will.

3. Paul dreaded the sin of pride, of thinking too highly of himself. And he is here relating this experience not that men may think highly of him as an individual, but may realize that he who had passed through all the aforesaid humiliations and sufferings had his reward from Christ.

O thou who dost deal with thy servants in perfect wisdom, grant that we may be preserved from all pride and self-seeking, for thy name's sake! Amen.

Wednesday, 24th. 2 Corinthians 12. 7–10

1. Paul goes on to say that he had another experience of an exactly opposite kind. He believed that it was in order to kill any chance of pride growing up in his heart because of those sublime experiences that he was made to suffer from some intense and prolonged bodily affliction. There has been an immense variety of theories about this affliction. Epilepsy, ophthalmia, malaria with recurrent splitting headaches have all been supported with strong arguments. No certain conclusion is possible. We only know that the affliction appears to have been lifelong, yet intermittent, and of a form to humiliate him in the company of others.

2. Paul knows as little about the real origin of his physical disease as other men do about their troubles. He speaks of it as if it were "given" to him by the will of God lest he should be too proud. And yet he calls it "a messenger of Satan". to buffet him. He faced the two mysterious origins of our evil experiences, the Lord of all and some principle of wrong which is not God and yet acts in God's universe upon God's children.

3. About this Paul says that he prayed three times, apparently on memorable occasions, and it must have been with pleading intensity. But the message at last came to him from Christ himself that deliverance would not be granted, that "grace," the lovingkindness of God, must be sufficient for him. Therefore Paul resolves to be glad in pain and weakness, glad in Christ and the favor of God.

We pray, O Lord, that all of us who hold thy faith may have grace to triumph over the worst bodily pain and not to despair of thy love in the darkest hour! For thy name's sake. Amen.

Thursday, 25th. 2 Corinthians 12. 11–18

1. In his process of dictating Paul pauses here and interjects an indignant protest first against himself and then against the Corinthians. "I have become a fool," he says. All this talk about himself has made him sick. But he says it was they who put him in that position. They ought to have stood by him. "If," says one scholar, "the Corinthians had shown a decent appreciation of the apostle's work among them they would never have tolerated the sneers and insinuations which the Judaizers used in discrediting him. They would have testified strongly in his favor."

2. And indeed they might well have defended him, for the signs of a true apostle of Christ had been manifest in his work among them. Mighty words had been wrought through him. In fact, there could be no real comparison between his services and those of his critics. The only ground of complaint might be that he had refused their support while among them. But he says he can't change that policy. On his next stay among them he will take no money from them, and they must just forgive him.

3. He reminds them that Titus, whom they all knew and trusted, had pursued the same policy. Why do they suspect Paul of some trickery in the business? Ah, let them remember that he is not seeking their money or their flattery! He is seeking themselves, their souls for Christ.

Let us pray that all ministers and all office-bearers may be beyond suspicion in their dealings with money!

Friday, 26th. 2 Corinthians 12. 19–21

1. Paul has been dealing with personalities of a somewhat mean order. And any noble heart is revolted at being compelled to do that. So he passes at last to graver issues. Solemnly he avers that he is speaking all the time as in the presence of God. He has been speaking in the power and spirit of Christ himself.

We cannot but pause to ponder for a moment on the height at which a man is living who can honestly say that, who even in a strenuous controversy never loses the sense of God and the guiding spirit of Christ himself.

2. It is for their upbuilding that he has said all these things. Even when he unwillingly stooped to speak "foolishly," as he calls it, he had only this one aim before him. He did above all and in all wish to get his beloved friends at Corinth to see the truth about himself and not to lose faith in the message he had delivered, for on that message their salvation depended.

3. And he wishes to speak with utmost and open frankness in this letter and through his messengers in order that he may have no severe work to do, no horrible sins to rebuke, when he comes among them. He knows that these Corinthians are only a couple of years or even a few months away from heathenism, with its loose morals and bitter strife of tongues. How can they be

brought so completely under Christ's spirit that their lives shall be clean?

O Lord, grant that we who have inherited Christian traditions and known Christ's words from childhood may live according to his mind! In his name. Amen.

Saturday, 27th. 2 Corinthians 13. 1–4

1. This brief letter, so full of intense feeling (chapters 10–13), is now drawing to a close. The atmosphere is still stormy, but there are gleams of sunshine and the promise of happier times. He is arranging for a third visit to Corinth. The first was a long one, probably about 18 months, when he founded the church; the second a brief one, when by some of their leaders he was badly treated. How will it be this time? That is the question which troubles his fatherly heart. (No one knows what the words about "witnesses" in verse 1 really mean.)

2. He has heard, as we have seen in the previous paragraph, that there are some of the church members who are living most unworthy lives. Some have not got rid of their sensual vices, some are given to the devastating spiritual sins of malice and evil-speaking. How is he going to deal with a church which contains such elements as these? Of course they will, when he seeks to have them disciplined, ask for his authority. How can he prove that it is Christ who is speaking through him and uttering these words of divine condemnation?

3. His answer is that he knows that there are both weakness and strength in them and in him, as there were in Christ himself. Did he not appear weak on that cross of defeat? But the power of the Almighty raised him from the dead. So also Paul knows that there are thoroughly true and loyal hearts at Corinth, and even the worst of them have some knowledge of Christ. Therefore he expects to speak and act in the power of Christ, and to have them acknowledge it.

O thou who are present in the weakest of our lives, give to us all the victorious power of the Spirit of Christ! In his name. Amen.

Sunday, 28th. 2 Corinthians 13. 5–10

1. Here is how Dr. Plummer paraphrases the 5th and 6th verses:

"You seek a proof from me that Christ is in me. It is your own selves that you ought to be testing, whether you are in the faith that saves. It is your own selves that you ought to be proving. Or are you so ignorant about your state as not to know that Christ is in you? Of course he is, unless (as I will not believe,) you have failed to stand this test. But I will come to know that I have not failed."

2. The apostle lives in the world of prayer, and therefore does as from the presence of Christ look out upon the problems of the Corinthians, as well as upon his own personal relations with them. He can plan and desire and do nothing that does not further the gospel. His own advancement cannot be a worldly affair, and he longs that they may be advanced in the spiritual life. The more holy their lives, the less authority will he seem to exercise over them. For only Christ's Spirit will be their constant guide and strength.

3. So he longs to know that they will so examine themselves and correct their faults that when he comes he will not have to act strongly for the upbuilding of their characters. Oh that he might find them with perfected characters formed by Christ's own holy life and love in them!

O thou who art Lord of all believers, pour thy grace upon all churches of thy name, that they may be witnesses to thy character and love! Amen.

Monday, 29th. 2 Corinthians 13. 11–14

1. The letter closes with brief messages full of affection and exhortation. "Farewell! Go on to perfection; follow my exhortations; be of the same mind; live in peace!" Thus the great heart pours its wealth of wisdom and love upon the people whom he loves so deeply, though they have been the cause of so much grief and anxiety to his apostolic soul, his fatherly heart. He speaks to them as to people who in spite of all their grievous faults are real Christians, have the root of the matter in them, as we say.

2. That is one lesson which we may learn from this whole painful letter (chapters 10–13). We must not say that people are not Christians at all who, though members of the church, are living inconsistent lives. So long as they are not confirmed in impenitence and have not become openly reprobate they must be treated as having that in them which Christ can bring to perfection.

3. They are to salute one another, men kissing men and women kissing women, in the name of their faith in the Saviour, which makes the salutation a holy, a religious act. And he ends with his own salutation, the great apostolic benediction in the name of the triune God.

May our lives all receive the fulness of this blessing: the grace of Christ, the love of God, the fellowship of believers in the Holy Spirit! Amen.

Tuesday, 30th. Psalm 119. 41–48

1. The psalmist rests his whole weight of life upon the promise of Jehovah. For he has entered into a covenant, has bound himself to Israel, in a way which no faithful son of Israel will doubt. But that promise is no merely formal or mechanical matter. The fulfilment springs always afresh, in each generation, from the lovingkindness of the Eternal. When this grace is manifest the servant of God will have courage to meet the scornful taunts of those who say, "Where is thy God?" Even in exile, before mighty kings (46), the son of Israel who has received proofs of God's love will have courage, like Daniel and his friends, to face the lords of power without dismay.

2. The psalmist prays for a blessing which is the perennial desire of all true hearts. He longs to live thoroughly the obedient life, to match the perfection of God's love with the perfection of a human devotion. That will be liberty indeed. Even in the outward bondage to foreign kings Israel can have the real, unearthly liberty of those who are at one with the eternal will.

3. Thus a man comes in sight of the kind of life which Jesus in the Beatitudes called supremely blessed (or happy). To love the judgments, that is, the revealed will of God, to lift up hands of adoration toward it, to fill the mind with meditation on its truth, beauty and worth, that is a divine life indeed!

Eternal Father, pour into our hearts both the knowledge and the love of thy holy will! Through Christ. Amen.

Wednesday, 31st. Psalm 119. 49–56

1. Like so many passages in the Psalms, these verses are written in the presence of spiritual enemies and under the sense of affliction which their scornful words awaken. But the stanza begins on the height (1, 2). The servant of Jehovah can count on his master.

(*Concluded on next page*)

New England Theology Reviewed

It is quite remarkable that some views or tendencies that are supposed to be over, and non-existent for present-day thought, continually awaken fresh discussions in the press. It is so with the New England theology. Jonathan Edwards for one yet lives, and that not merely in the theologies, but also in the histories of philosophy, wherein he occupies more than a footnote.

An interesting study along this general line of past orthodoxy that yet functions, or at any rate persists in provoking discussion, is presented in a book by Joseph Haroutunian on "Pietism Versus Moralism." The volume reads like a doctoral thesis. However that may be, a keen and full analysis of the New England theology from 1750 to 1830—or from Jonathan Edwards to Nathaniel W. Taylor,—is accompanied by trenchant criticisms of modern equivalents (or substitutes) not altogether favorable to the latter.

The position of Mr. Haroutunian is indicated by the assumption that his book shows "how and why historical Christianity became unpalatable and unreasonable to the cultured in New England, how a great spirit was lost with the passing of the Edwardian theology, and how a new Christianity appeared in the place of the old." Some clues are supplied as to the source and nature of the weaknesses in present-day religious thought. It is claimed that the book makes a timely contribution to the launching of a reconstruction in Protestant theology which, it is thought, is much needed.

The fact is emphasized that finally the old controversialism—where men's theories varied more than their faiths,—peaceably wore itself out. Predestination became converted into simple foreknowledge, and divine grace became "moral, resistible, insufficient," that is, to overcome perforce the obstinacy of persistent sinners. Such was the rather inept recoil from the older-time overemphasis not, indeed, on the sovereignty of God but on certain austere misrepresentations of the way he exercises it. Today no little moralism is preached, much of which lacks either the punch of the old rugged Calvinism or the fervent emotionalism of the mystics and pietists.

The value of this book, which will appeal to deep thinkers, is enhanced by copious references to various "old lights," noted "heretics," and uncompromising convenanters.—Charles A. S. Dwight.

PIETY VERSUS MORALISM: THE PASSING OF THE NEW ENGLAND THEOLOGY, by Joseph Haroutunian. Henry Holt and Co., New York. 329 pages. $3.

Introduction to Living Philosophy

Since the turn of the century philosophy has become more and more complex. Indeed, so far has this process of division and multiplication continued that it is almost impossible for anyone who first enters the field to make an intelligible guess as to the direction and significance of present philosophical thought. It is with this situation in mind and with a desire to help the uninitiated that Professor Robinson writes his book.

He has had an admirable background for this enterprise given him by the preparation necessary for his previous book, "An Anthology of Recent Philosophy." In this latter work he read widely in contemporary philosophy and employed extended quotations from such portions of it as served to mark the major trends. With this material in mind he embarked upon his present task, and has done it well.

A helpful introduction describes the nature and importance of philosophical thought. This is followed by a systematic treatment of Idealism, Realism, and Pragmatism in their numerous forms. In connection with each of these three main divisions he describes the methods employed, and its solutions to the major philosophic problems,—the problem of knowledge, the problem of error, the problem of the relation of body and mind, and the problem of evil. Thus he furnishes a splendid outline which one can profitably follow in reading contemporary philosophy.

However, the fact that the book presents its material in such a simple form brings with it certain shortcomings from a technical point of view. In stating the methods of idealism, for example, it appears from the text that all idealists employ these methods. But this is to convey an improper impression. Not all idealists use the methods of intuition. Nor are all realists naturalists. Nor are all pragmatists genetic in their approach.

Such slight inaccuracies are inevitable and are more than justified by the resulting simplicity and clarity of the whole. The book serves its purpose admirably and will undoubtably be of great help to anyone who desires an introduction to living philosophy.—Ross E. Hoople.

INTRODUCTION TO LIVING PHILOSOPHY, by D. S. Robinson. Thomas Y. Crowell Co., New York. 381 pages. $3.

Studies in Theology

Men who are acknowledged experts in one line of study, on which their major life interest has been expended, have a right to be more or less discursive in the

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Bible Notes—*Concluded*

He is a master so benevolent that he has promised great good to his humble and obedient steward. When his afflictions are on him he recalls the great historic promises of the Lord to his people. Those promises are like rock. They cannot be smashed by all the sneers of the worldlings around him.

2. For such people were around him then as they are around us today. We have seen in Paul's great letters to the Corinthians how such superior persons were gathered in derision around the little groups of believers in the risen Christ, whom he gathered in city after city. So in verses 51–53 our singing saint of old remembered that the revelation of God was "from of old." It already had a long history and would outlive the hostile arguments of the ungodly.

3. The word of God, when he moved from home to home, or lay awake in the dark, began to sing in his heart. Beauty and rhythm clothed the familiar and glorious thoughts in language that was like music itself. They cease to be bitter who learn to take refuge in the Christ, who has ruled the hearts of the faithful for now nigh two thousand years.

Help us, O Lord, to recall thy words across the centuries and to hear thee speak them afresh to us today and tonight in faithful love! In Christ's name. Amen.

preparation of papers on various topics that are incidental to their book work. The 9th volume in the series of theological studies by the late Professor Benjamin B. Warfield of Princeton Seminary, the noted Calvinist divine, has now appeared in the form of a collection of 21 miscellaneous essays, all of which well repay reading, and many of which will serve as a wholesome antidote to much of the superficial modernist teaching, to say nothing of the vapid and ineffectual humanism that is now so current.

After an introductory and informing paper on the definition and use of Apologetics, and able discussions of the themes Christian Supernaturalism, The Idea of Systematic Theology, and The Task and Method of Systematic Theology, a short but impressive study is supplied on the name and nature of God, that word being interpreted as meaning (by a combination of the English, Hebrew and Greek terms) "the almighty spirit who is worshiped and whose aid is invoked by men." The divine nature has been made known to men in three stages as the God of nature, as the God of grace, and lastly as the triune God.

The chapter on Predestination in the Reformed Confessions has more of an historic than a present-day interest, though, for that matter, no philosophy or theology can escape the problem of the issue that is joined between determination and freedom, or sovereignty and free will.

Writing of the Antiquity and Unity of the Human Race Dr. Warfield dissents from certain types of evolutionary speculation which have emanated from "the brooding mind of Charles Darwin," contends that Scripture and modern science agree as to the unity of humanity (though, due to racial pride, there has always existed among men a tendency to deny this unity), and holds that "the whole doctrinal structure of the Bible account of redemption is founded on its assumption that the race of man is one organic whole, and may be dealt with as such."

A searching chapter deals with modern theories of Atonement, while other papers discuss Imputation, Faith in Its Psychological Aspects, the Archaeology of the Mode of Baptism, the Polemics of Infant Baptism, the Development of the Doctrine of Infant Salvation, Annihilationism, the Theology of the Reformation, the Ninety-Five Theses (of Luther) in Their Theological Significance, Edwards and the New England Theology, Charles Darwin's Religious Life, the Latest Phase of Historical Rationalism, and Mysticism and Christianity.

The chapter on Darwin is insightful yet pathetic, the conclusion seeming to be that the highest religious attainment of the noted scientist was his "praying childhood," from which he fell away in the sense that his faith was atrophied, or at best remained as an "instinctive causal judgment" amid crowding doubts. In 1861 Darwin wrote: "The mind refuses to look at this universe, being what it is, without having been designed," and as late as 1881 he confessed to a friend: "You have expressed my inward conviction . . . that the universe is not the result of chance." Yet he had no sharp sense of sin, and while he claimed to do his duty he visioned no moral imperative that would show any truth or duty.

A list of about 60 other studies in theology by Dr. Warfield is appended. —Charles A. S. Dwight.

STUDIES IN THEOLOGY, by Benjamin Breckinridge Warfield. Oxford University Press, New York. 671 pages. $4.

Perfectionism

That perfectionism is far from perfect, either as dream or deed, is the conviction produced by an examination of the second volume on "Perfectionism" by the late Dr. Benjamin B. Warfield, who in these studies has gone rather far afield from a strict or sober theology.

This massive book is divided into five parts: Oberlin Perfectionism (perhaps the best type), John Humphrey Noyes, the Mystical Perfectionism of Thomas Cogswell Upham, the Higher Life Movement, and the Victorious Life. The work makes clear the importance of distinguishing the mystic mystifiers (who at the worst may have been somewhat inflated, consciously or unconsciously, with a prideful spirit, born of an excessive sureness of their own personal attainments in holiness,) and the despicable sensualists who traded on perversions of Scripture in order to excuse immoral excesses, so loosening the bands of all decent society.

In the first section of his laboriously documented work Dr. Warfield gives a picture of the founding of Oberlin College by two men of perfervid piety, John J. Shipherd and Asa Mahan. That wild dreamer Shipherd—so the story goes,—not content with founding Oberlin, felt an urge to proceed further into the wilderness, and at the spot in the woods where his horse happened to stop resolved to establish an educational enterprize now known as Olivet College in Michigan. To the Oberlin group was added Charles G. Finney, of whom it has been said that he was "the greatest mind and the regulating force in the development of Oberlin theology." "It was Finney who, not concealing from himself the instability of his converts, considered that the reason for it was the fact that he had brought them only into traditional Christianity, and not into perfectionism."

The perfectionism of Upham and the Quietists receives keen analysis by Dr. Warfield, as also the so-called Higher Life movement, but, as he says, the real arraignment of all perfectionist theories, Upham's among the rest, is that they "lull men to rest with a sense of attainments not really made" and "tempt men to accept imperfection as perfection." This attitude is the essence of antinomianism, or the habit of calling right wrong and wrong right, which came to reckless and immoral manifestation among the Bible Communists and various confederated free-lovers. Dr. Warfield seems, indeed, to approve the judgment of D. L. Leonard that "communism and decency cannot exist together." The chapter on the Bible Communism founded (or perhaps more properly, engineered) by John H. Noyes makes sad reading. When men become intoxicated with their own opinions, reading into the Word of God what is not there, they are started on the road to moral degeneration.

Dr. Warfield has perhaps gone into rather too much detail regarding the particular perversities and indecencies of these antinomian types of essentially unChristian communism, but his book on the whole is an impressive commentary on the dangers that attend an excessive emotionalism. Some of the fathers went too far in that direction, while most of the sons and grandsons today are too content with a cold and none-too-intellectual intellectualism. Over against religious fanaticism and all sorts of crankisms and crazes we would place the cautionary reflection: Not as though we have already attained, or are already perfect!—Charles A. S. Dwight.

PERFECTIONISM, VOLUME 2, by Benjamin Breckinridge Warfield. Oxford University Press, New York. 611 pages. $3.50.

Biographical

That Strange Little Brown Man Gandhi

A volume of permanent value comes to hand, written by an American who settled in India 28 years ago, he says, and who has therefore had opportunity to watch events transpiring in India through the past fateful years. He first met Gandhi in 1917, and mutual friendship and esteem are implied in this intimate volume.

Bishop Fisher does not attempt a formal biography. It is the spirit and the ideals of Gandhi that he analyzes and expounds and illustrates from life. Would you like an answer to such questions as these: "Is He a Fanatic?" "Can a Hindu Be a Christian?" "What's Wrong with Foreign Missions?" "Can India Rule Herself?" Would you learn from a firsthand observer about sex in India, Hindu-Moslem unity, Gandhi's spinning wheel ideas? or about American influences in his thinking and action? or about the girl wife to whom he was betrothed in 1877 when she was eight years old? They celebrate the 50th anniversary of their wedding this year, both of them prisoners in the Poona jail!

Bishop Fisher has a vigorous, flowing, affirmative style, evidently born of a sure grasp of his subject and personal interest in setting forth the truth as he knows it. Whatever others may have written about Gandhi, here is a volume that unquestionably reveals the man in new lights.

The seven illustrations are valuable and historic. One pictures the London conference, where Gandhi was seated at the left of the chairman. In another picture "He makes Charlie Chaplin laugh."

THAT STRANGE LITTLE BROWN MAN GANDHI, by Frederick B. Fisher. Long and Smith, New York. 239 pages, illustrated. $2.50.

When Jews Face Christ

There is one direction where there is thrilling inspiration for the Christian believer,—where Jews accept Jesus of Nazareth as Messiah and confess him as such before the world.

A volume by the above title relates the story of a dozen Jewish converts. A few date back many years, but most of them are recent or now living. There are Bishop Schereschewsky who translated the Bible into the Chinese Mandarin dialect; and Solomon Ginsburg who labored apostolically in Brazil; and Isidor Loewenthal, graduate of Princeton Theological Seminary in 1854 who was shot on the borders of Afganistan; and others not so conspicuous but equally faithful for Christ. Each one had to face family and race persecution and expulsion. The stories take the reader to many lands, and give him some insight into what it means even today for a Jew to become a Christian.

The apathy of the churches toward Jews is appalling. Here in America there are few churches that have not some Jews within range. Only rarely is special effort made to inform them of the gospel or to place in their hands the story of Jesus. A volume like this will incite the reader to a sense of responsibility and will secure his support of missions to Jews.

WHEN JEWS FACE CHRIST, edited by Henry Einspruch. The Mediator, 1503 East Baltimore Street, Baltimore, Md. 188 pages, illustrated. $1.25.

LIFE OF CHARLES ALBERT BLANCHARD (THE), retold by His Wife Frances Carothers Blanchard. Fleming H. Revell Co., New York. 220 pages, with frontispiece. $2.

Some seven years have gone by since President Blanchard of Wheaton College (Illinois) died (1925). It is well that a full biography should be written now by one who knew him so well. It will be appreciated by unnumbered friends and former students who will welcome the information it contains, much of it autobiographical.

Dr. Blanchard was born in Illinois in 1848 of New England parents. As minister, reform leader and educator his life was rich in purpose and achievement. Indeed, his life portrays a noble and spiritual vein of American history of the times in which he lived and labored. His contacts with outstanding men and movements awaken reminiscences of the last two generations, or more. He lives on in the college that owes so much to his leadership.

FAMOUS AMERICAN ATHLETES OF TODAY, THIRD SERIES, by LeRoy Atkinson and Austen Lake. L. C. Page & Co., Boston. 343 pages, illustrated. $2.50.

It is a tribute to American athletes that book follows book giving the triumphs of new stars. Here are a dozen champions in several sports: baseball, golf, boxing, yachting, tennis, football, track. Two girls are included,—Babe Didrikson, the world's greatest girl athlete (she must be a wonder, age 18), and Helen Hicks, queen of the golf links. Since this book is 3rd in a series, the athletes are those who have come to the front up to 1932.

Opening and closing chapters expatiate on factors that are essential in championship excellence, true sportsmanship, and other aspects of the game, all of major value to young readers. The biographical sketches are deftly drawn, and tell what a reader likes to know.

Biblical Themes

PAUL THE SOWER: A STUDY OF THE PURPOSE AND MEANING OF THE EPISTLE TO THE ROMANS, by Allan R. Brown. Fleming H. Revell Co., New York. 132 pages. $1.25.

A distinctive study by a New York attorney, a member of the Society of Friends, before whom this series of lectures was given at the midweek meeting.

His thesis is that in the Epistle to the Romans Paul was not forging a theological system, but trying to get across a living truth which he himself had experienced, namely, that in Christ he was a new creation. All Paul's epistles are real letters, each a response to some concrete problem of actual life, and all growing out of that new life in Christ.

The author develops his thoughts under an agricultural figure. The Soil is Paul's Hebrew-Greek background. The Germ is the "awareness of normal function," a religion of experience, he means. The Anatomy of the Seed furnishes the structure of the epistle. The Flower is Paul's picture of man. The Fruit is the new creation.

The book exhibits close reasoning, wide reading, balanced judgments, personal conclusions in the presence of differing opinions, above all a serious purpose which goes to the heart of the matter.

PETER BEFORE AND AFTER THE INFILLING OF THE HOLY SPIRIT, by J. Kelley Unger, Soonchun, Korea. 41 pages. 50 cents.

An earnest cursive consideration of all the incidents in Scripture that reveal the character of Peter. The author is a

missionary. No doubt this book is the cream of continual meditation. The comments are forceful, and always spiritual.

What God Hath Spoken: Being the Biblical Account of the Self-Revelation of God, by Sara E. Emerson. John C. Winston Co., Philadelphia. 94 pages, with frontispiece.

An outline study presenting the evolutionary theory of the progressive revelation of God from the early Hebrews to the close of the first century A.D.

Sermons and Essays

Christian Ethics for Daily Life, by George Rice Hovey. Association Press, New York. 189 pages.

Dr. Hovey believes that moral law is also the law of God, and that it should not be neglected. This manual presents some fundamental principles of right and wrong, getting down to the right and wrong of everyday acts, with Scripture as test and guide. A chapter on Duties toward God is followed by chapters of personal application on social matters like the family, amusements, neighbors, government, business and property, and a chapter on Appetite and Sex. "Helps to Right Living" is evangelical in tone and teaching.

The general arrangement is good, the writing brief and to the point, the successive points clearly distinguished, and the book well printed.

Christian Faith in Modern Light, by Reginald J. Campbell. Macmillan Co., New York. 192 pages. $1.75.

Canon Campbell is among those who believe that the most urgent need of this restless age is a recovery of spiritual certitude, of a sense of responsibility to God and of the blessing and joy of communion with him. The ever-living God is the only possible object of religious faith today wherever life is to be seen at its fullest and best, he says.

The method he followed in these lectures is to state succinctly the accepted Christian beliefs of the average Englishman: for the lectures were delivered in England. Hence we have a masterly survey of varying conceptions of God, Jesus Christ in several aspects, human nature and its needs, Christianity as a way of life, the mystery of evil, the meaning and scope of redemption, and what he calls "The Supreme Experience," union with God in a world to come.

Of course Canon Campbell derives his assurance from Bible teaching, but he has read contemporary writers and refers to them by way of refutation or support.

Our Attitude to Self, by W. Macintosh Mackay. Long and Smith, New York. 251 pages. $2.

A useful and practical series of sermons intended to guide people in life conduct. In a positive direction the author discourses on self-reverence, knowledge, control, reliance, culture, denial, and sacrifice. Negatively there are chapters on selfishness, self-righteousness, confidence, pity, violence, repentance, examination, and consciousness. These are of everyday concern.

In each case a text of Scripture is the starting point, and Bible teaching prevails. The series would do well for class study.

Pilate's Wife, and Other Addresses, by French E. Oliver. Fleming H. Revell Co., New York. 160 pages. $1.50.

French Oliver has been hammering away in evangelistic work for over 30 years, and he was never stronger than today. The past winter has witnessed his campaigning with great acceptance among conservative believers in England. In his evangelistic addresses he preaches a full, straight gospel, and in his Bible addresses he shows no quarter to destructive speculations.

This volume contains three addresses on Pilate's wife, three on Pilate's responsibility, and one on his defence. Also four others on different themes which unveil his firm convictions and fearlessness.

Ten Burning Questions, by William B. Riley. Fleming H. Revell Co., New York. 200 pages. $1.50.

Dr. Riley of Minneapolis believes in an aggressive, even a militant orthodoxy. By that he has built up a big church and a Bible school in the heart of a city of half a million.

It has been his custom to deliver sermon series directed especially to student problems. Here we have addresses on such questions as "Is the Bible a Human or a Divine Book?" "Humanism—Is It Also and Only Heathenism?" "Is 20th Century Society Rotting?" "Shall Affinities and Free Love Displace the Family?" Truly burning questions! Dr. Riley faces them frankly and with a Bible knowledge that has given him foremost place among the Fundamentalists.

Various Themes

Church in the Country, and Other Poems, by Sam Jones Willingham. Fleming H. Revell Co., New York. 136 pages. $1.50.

The author has convictions and individuality. He is advertised as a newspaper man and author of previous volumes of humorous and miscellaneous verse.

He prefaces this book with a four-page Foreword. This is mostly in explanation of the 14 Religious Poems which constitute the first section. "Church in the Country" occupies 29 pages; the other pieces are short. Together they ventilate the author's views of the churches, of religious people and ideas. He is quite conservative in belief and habit. He thinks the church has become too much of a semi-secular big-business organization, courting the world, minimizing its own spiritual character and responsibilities, overdoing the social and educational trends. His verse exposes these aspects of church life in no uncertain terms. Some will disagree with his criticism as one-sided, but at least he keeps within observable facts. He will not shirk criticism of himself. He thinks tolerance may be a sign of weakness or indifference.

The remainder of the book offers eight Reminiscent Poems and 47 Poems of Love and Romance. Pleasing sentiments, usually expressed in pleasing verse forms.

Inspirational Prose Quotations, compiled by John W. Horine. Cokesbury Press, Nashville, Tenn. 311 pages. $2.50.

Quotations from a line to a column long, two columns to a page, numbered up to 2530. Every quotation contains a thought, the longer pieces being of course more elaborate. The Index of Authors lists some 400 names, ancients and moderns. The most quoted persons are St. Ambrose, Amiel, Francis Bacon, Beecher, Erasmus, Bishop Hall, George Jackson, Liddon, Luther, Pascal, Ruskin, Shakspere, Stalker, Lewis French Stearns, Trench, Henry Clay Trumbull. Seems like an uneven selection! But at least there is little hackneyed quotation.

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